

Christian doctors too oppose universal health care

Bert Witvoet

ST. CATHARINES, Ont. — If one expects Christian doctors to have a perspective on the matter of extra-billing different from that of their secular colleagues, one will be disappointed. Three local physicians, who besides medicine also practise Christianity, stand firmly opposed to Bill 94 soon to be made law if the Ontario government has its way.

Gynecologist David Donevan says he is thoroughly sympathetic to the position of the Ontario Medical Association (OMA). "I really feel that what the provincial government is doing is a kind of conscription of our profession," he comments. Donevan, who himself does not "opt out" or extra-bill, believes that "opting out and extra-billing have always been a safety valve when you see the government

pressuring the profession into ways they don't want to go."

"We are made the fall guy for rising costs in health care," he says. He has read somewhere and believes that the medical profession on the whole is more responsible than any other profession, and he is particularly thinking of lawyers and dentists.

According to Donevan, the present outcry by physicians in Ontario is not prompted by monetary considerations but by concerns over the quality of health care. "Whoever pays the piper calls the tune," he says, suggesting that when the government calls the tune, health care will suffer.

Donevan is one of 121 St. Catharines area doctors participating in the work-to-rule campaign in the third week of February. He thinks it's a way of bringing the issue to the fore and discussing it. But he does not want to break the law through a nominal extra-billing, as the OMA has suggested



Are you for or against extra-billing?

doctors might have to do once Bill 94 becomes law. Nor will he go out on strike on the issue. "I am not willing to use my patients for that," he says.

Too late for protests

General Practitioner Alan Vander Maas is another Christian doctor who

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Thinkbit

Doctors on the Canary Island have discovered a new disease called Chirpese. It's a canarial disease, and according to studies so far, it's untreatable.

Told by a courier to the staff of C.C.

Bicycle theft: Holland's greatest nuisance

C.C. staff

(based on an article that appeared in the Dutch daily *De Telegraaf*)

THE HAGUE, The Netherlands — A sense of insecurity among the Dutch public stems not from bank robberies but from bicycle theft, according to Assistant Chief of Police Peter Veeneman. The theft of a bicycle brings an extra annoyance: you lose not only one of your possessions, you also lose your form of transportation. It's your problem to figure out how you're going to get home and how you get to your work the next day.

Then there are those who in turn take someone else's bike or ride public transit without paying for it. It all hangs together and it promotes the lowering of norms and the degradation of society, according to Veeneman.

No protection adequate

Bedrooms and kitchens have become

popular places to store bikes. People drag their possession up three flights of stairs; bartenders are often requested if the priceless racebike may be parked next to the pooltable for a moment. Even these measures do not give adequate protection.

Rob Bogaerd, one of millions of victims, gave the following account: "When I was in Groningen, where as a student you have to count on having two or three bikes stolen before you have finished your studies, I had two good bicycles. One was a fine racer, which eventually I had hung up in the entrance hall to my fourth-floor student apartment; the other, a bike for running errands, which I kept locked up downstairs. In one evening both of them disappeared. Damage: 900 guilders."

"I notified the police, but I never heard from them again. I could forget about the money. Since there were no signs of break and enter, the

insurance did not cover it. So what do you begin to think? If that happens to me again, I will declare something else."

"After that I moved to Amsterdam with my fiancee. We had the use of three very old bikes. Within half an hour all of them were gone. We are now a year and a half further. I ride on a second-hand one I bought from a junkie for 20 guilders."

A national plague

According to general opinion, Dutchmen experience bicycle theft not as a serious crime but as a great nuisance. Negative opinions on bicycle theft, according to a study on petty theft done by the Inter-View bureau, reached an all-time high in 1985: 35 per cent of the Dutch population is bothered by it. A wonderful formulation of how it is experienced can be found in a survey done by the Dutch bicycle association ENFB: "It's like spilling a glass of lemonade in bed."

Bicycle theft has become a national plague. Hundreds of thousands of Dutch people, knowingly or unknowingly, ride around on stolen bicycles.

Fifteen years ago there, little was going on in this area. Of course, bikes were stolen then too, but it became a national matter when in 1977 insurance companies announced that it was not feasible anymore to insure bicycles in the larger cities. "An insurance is coverage against an uncertain event," explained Mr. J. Kraaijveld on behalf of the insurance companies. But the theft of bicycles has become such a predictable matter that no insurance company can manage it anymore."

Continued on page 4 ...



Bicycles are essential means of transportation. Photo: Eddy Posthuma de Boer

Separate school ruling mixed blessing

Henry de Jong

TORONTO, Ont. — The Ontario Government is not violating Canada's Charter of Rights and Freedoms by providing full financing to its Roman Catholic schools, the Ontario Court of Appeal ruled last Tuesday in a 3-2 decision.

All five justices agreed that the government is not required by Canada's Constitution to provide grants for Catholic high schools.

Three of the justices ruled that, though not obliged, the Government did have the power to finance a Catholic high school system, and that, once financed, this system would be exempt from the non-discrimination provisions of the Charter of Rights. The Charter, they said, does not apply to any separate school system created under the constitutional powers provided to a provincial government.

The two dissenting justices, however, reject the notion that every future piece of legislation enacted by the province dealing with separate schools is beyond the purview of the Charter. "If the Charter's right to equality without discrimination on religious grounds is to mean anything, it must mean that the followers of one religion are not to (receive) greater benefits ... by law than the followers of other religions," they said.

Ontario government legislation to fully finance the schools of one religion, in the absence of any constitutional requirement that this be done, violates the equality provisions of the Charter if it does not provide for any financing of other religiously based schools, the two judges said.

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Should doctors be allowed to extra-bill?

Doctors almost universally oppose the idea of fixed fees for their services. Yet, inspite of their opposition, the principle of equal access to all medical services is establishing itself more and more in the provinces of Canada.

Background to provincial trends

In 1984 the then federal Health Minister Monique Begin oversaw the passing of the Canada Health Act. This Act preached the virtues of a universal health care system for Canada and urged all provinces to eliminate the practice by some doctors of extra-billing (charging fees above the schedule set by provincial insurance plans). The provinces had until April 1987, to phase in laws that would forbid extra-billing. If they did not comply, the federal government would withhold from the province one dollar for every dollar extra-billed. For Ontario, this penalty would mean a loss of \$54 million a year in federal payments.

Little wonder then that Ontario wants to follow the example of six other provinces by passing Bill 94, a law that bans extra-billing and calls for a penalty of \$10,000 for those doctors who defy the law. The lone extra-billing hold-outs among the provinces so far are Alberta, Prince Edward Island and New Brunswick.

A question of quality care

Ontario doctors and their association, the Ontario Medical Association, say Ontario's Bill 94 will turn doctors into civil servants, will rob them of their freedom to run a private practice. They say extra-billing allows some doctors to give better service by seeing fewer patients and spending more time with each one of them, or rewards doctors for special merit. They are concerned about the quality of health care and fear that unrestricted access to health care will lead to patient abuse of the system.

Almost all doctors feel that the government is using them as scapegoats for rising medical costs. Doctors believe that the government is not funding the health care system adequately so that hospital buildings are not maintained or expanded according to need and equipment is not updated. The demands of a system that is becoming more and more sophisticated and is subject to overuse is going to put a lot of pressure on doctor salaries.

Society becoming more interdependent

There is much to be said for the doctors' position. Most of us resent the loss of freedom that goes with a welfare state. Freedom is a priceless commodity that nurtures pride and responsibility. Loss of freedom creates apathy and carelessness. For that reason we don't like to see any profession lose its independence and morale. In a spurt of nostalgia we might express a longing for the times when a town was almost a complete social system, without the centralization that seems to go at the expense of individuality. The independent doctor's office was an integral part of the system of independent family enterprises.

But times have changed. Industry has seen the development of international corporations and labour has seen the establishment of unions. Your local grocer, hardwareman and druggist are either members of an association or are simply managers of chain stores. Other professionals like teachers and nurses are members of federations and associations which negotiate their salary schedules for them. Teachers and nurses cannot very well extra-bill. Independent professionals like dentists, doctors and lawyers are more the exception than the rule.

The principle of independence should never be considered an absolute principle. Independence is always counterbalanced by interdependence. Human society is far more than a mere collection of individuals. It's a network of individual and corporate life. Do doctors who oppose Bill 94 give enough thought to the need for interdependence?

Health care a question of free enterprise?

Another question we must ask is whether or not health care should be allowed to remain in the area of free enterprise.

If it were cheap, the answer might be a lot simpler. The fact is that modern medicine comes with an astronomical price tag, especially if hospitals and specialists are involved.

If doctors were making on the average \$30,000 a year, the question might be answered rather quickly too. But according to a report in *Maclean's* (Feb. 17) they earn an estimated average of \$84,225 a year, and that is at a time when 94 per cent of Ontario doctors follow the government schedule. Were they to follow the schedule set by their own association, which is about 30 per cent higher than the OHIP schedule, that amount would be substantially higher. A doctor's freedom comes with an enormous price tag.

Again, if health care were a commodity we could easily do without (like beauty care) the debate need not rage on very long.

There are other considerations. The principle of free enterprise is not exactly practised by medical schools, which rigidly control the number of students admitted to their study programs. At certain times and in certain places the number of doctors trained is well below that needed in our society (in all fairness it must be said that Ontario at the moment has enough general practitioners).

Under the best of circumstances, the patient generally does not have a lot of choice in the matter of who will look after his or her needs. Some doctors have closed practices; others have full practices. When dealing with a specialist, a patient is extremely limited in choice. Then there is the matter of patient ignorance. How can a lay person judge the quality of care received? Most patients feel rather helpless once they are in a doctor's office. For free enterprise to flourish, there should be a fair bit of freedom on the part of the consumer.

Finally, there is the matter of para-medical and health-related services: practitioners of wholistic medicine and midwives are not allowed to eat from the public health insurance pie. Why not? Associations of doctors do not favour it. On the one hand, doctors want freedom from the health insurance plan; on the other hand, they want to exclude others from it.

More about this issue next week.

Letters

Questions foreign subscription increase

We still enjoy reading C.C., although South Africa is unreasonably criticized at times.

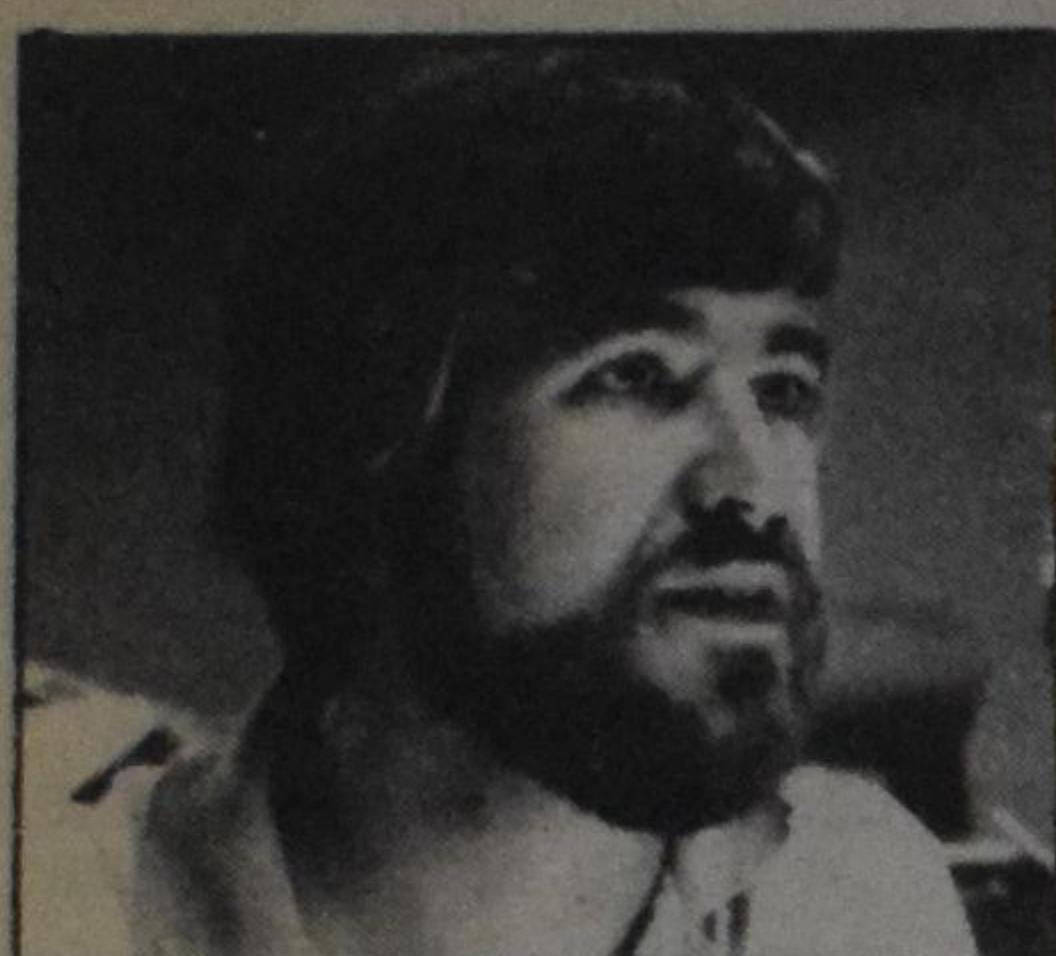
One question: What is the reason that the subscription rate went up for foreign countries? Will you be so kind to give a reply to that question?

Ko Grootbos,
Potchefstroom, South Africa

Response

The reason for the substantial increase in foreign subscription rates (\$10 in your case) can be found in increased mailing costs. Recently, mailing costs for foreign mail went up \$4.23 per year per subscriber. However, a former mailing cost increase of some \$4. had never been picked up by us and had to be absorbed as well. Hence the unfortunate hike in subscription cost for you and other foreign subscribers.

JUST A MOMENT/HERMAN PRAAMSMA



*"What language shall I borrow
To thank Thee, dearest friend,
For this thy dying sorrow,
Thy pity without end?"*

(Bernard of Clairvaux, 1091 - 1153)

We have entered the Lenten season once again.

This is the period leading up to Good Friday, a period in which we remember the suffering and death of Jesus.

The season is universally celebrated in a variety of ways, although some might question the use of the word "celebrated." In many churches people observe a period of fasting and great sobriety. People "give up things" for Lent — a food, or a habit, or something that is treasured. In many churches the sanctuary is stripped of all things rich and colourful, and special Lenten symbols are brought out: purple banners or hangings, a crown of thorns to be placed on the altar or communion table, or the clergy may wear special liturgical colours. The mood of Lent is a hushed mood, a subdued one. It is a celebration in a minor key. All the same, it is a celebration!

The Jews and Greeks had a hard time with it already; they considered the cross a stumbling block and great foolishness. How can you celebrate suffering? How can you sing about a painful and gory death? Is that not a contradiction in terms? That people are hushed and subdued in the presence of agony and dying, that's understandable. But how can they celebrate, how dare they sing?

In a way, that same feeling has carried over to the Christian church in many ways — interestingly enough, not always during the Lenten season, at least not in my denomination, but during the *celebration of Communion*. There is always that ambivalence, that uncertainty that hangs in the church while the bread and wine are distributed: are we to be sad or happy now? Or both? Shall we look somber or joyful? Should we sing a song of faith, or listen quietly while the organ plays subdued mood music in the background?

Perhaps mixed feelings are not out of place during Lent and during the Communion celebration. I've always considered the phrase "solemn joy" a contradiction in terms, but it's hard to describe the situation more accurately!

But what finally has to prevail, what has to have the upperhand, is, without question, the note of celebrative joy. Bernard of Clairvaux saw it clearly when he penned his famous lines which describe the painful suffering of the Lord, but which culminate in a groping for words to praise, to thank, to celebrate.

Human language is inadequate to respond to the love of God in Christ. Mere words fail as we come face to face with the death of our Saviour which speaks of the death of our sin, the death of our death. The only appropriate response is, indeed:

*"O make me Thine forever,
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee."*

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Canadian and U.S. subscribers did not experience a similar increase because of contracts we have with the Canadian and U.S. post offices, which help keep our costs down. The strength of the U.S. dollar is another factor favouring U.S. subscribers.

Editor

Apology for letter

It is most regrettable that my letter to C.C. appeared in the February 7, 1986, issue under the title: "Racism is sin; apartheid is not." I hereby state that the title is not mine, and disown this title.

But after having second thoughts about its content, I think it was not wise to write a letter like this one. I therefore find it most regrettable and want to retract it. I am sorry!

E. Ennema,
London, Ontario

Waiting for second helping

I really appreciated the article of Rev. Dirk Hart on hospitality and assimilation (January 24, 1986). The article was informative, encouraging and whetted my appetite enough to desire the final

Pontius' Puddle

...OKAY, NOW THAT WE'VE HAD OUR COFFEE, TAKEN CARE OF CLASS BUSINESS, MADE THE ANNOUNCEMENTS, AND HAD OUR SHARING TIME, WE'LL TURN THE LAST FIVE MINUTES OVER TO JOGGER TO TEACH THE SUNDAY SCHOOL LESSON.



Longer Letter

RCBPA needs change of focus

It seems as though the Reformed Christian Business and Professional Association (RCBPA) will try once again to bring meaning and perspective to the business community.

There are several reasons why this fledgling organization will fail in its mission, some of which are not its own fault.

The RCBPA was built on the notion that there are hundreds of businessmen and professionals (they haven't included teachers because they have their own organization) out there who lack a Reformed perspective of the workplace and of such seemingly capitalistic concepts as profit and bankruptcy. This group aims to give them this perspective.

Unwilling audience

But what this organization has discovered in the past year or so is that it has an unwilling audience. The sparse, somewhat elitist crop which turned out for last year's convention bears out the kind of deafening silence which comes from the sprinkling of independent business people and professionals from across the rest of the province.

Reformed Christian business people (to use their terminology) don't want to be told how to run a business, or which principles to follow in dealing with employees, or how to be stewards of their profits. Their independent nature reflects the fact that they don't want to be told anything by anyone, especially as it relates to their own businesses.

All of them know how they should run their businesses Christianly, and some of them even practise what they hear preached off the pulpit from week to week.

There is a second reason behind the business peoples' unwillingness to want to trek to Burlington for an annual convention. Some of them, perhaps even many of them, are involved in community groups of Christian business people who get together monthly over breakfast to talk about their faith, their businesses and their community. These groups are admittedly evangelical and you might hear an impulsive "praise the Lord!"

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may

now and then, but that community forms the working environment for our so-called isolated Reformed Christian businessman.

Like-mindedness can be stifling

A Holiday Inn lecture will not help that man or woman who, together with other evangelical Christians, must deal with a town bylaw allowing Sunday store openings. And membership in the RCBPA will not prevent a recent rash of break-ins. And there is sufficient local need for donations to transdenominational groups and organizations for the Reformed Christian business person not to have to worry about excess cash.

The RCBPA, despite its long name, is too narrowly focused to attract a wide audience. That was, of course, its intention: to draw together a group of like-minded individuals. But that like-mindedness might be so similar as to be stifling.

There is, indeed, room for a broad-ranging organization which spreads its doors wide open in evangelical zeal and which embraces "Christian" business people and "Christian" professionals. It must transcend denominational boundaries to include members of Christ's Church, not be secluded in isolation within a fragment of a denomination.

Each community within the province has at least one Christian business people's group. Many of them are unaffiliated with any larger body and some of them could admittedly stand a bit of structure.

The RCBPA, with a new focus and a broad-based board (and a new name) could fill a need by providing research material, study material, and a speaker's list to some of these far-flung community groups.

Until there is a fundamental change first in the attitudes of Reformed Christian business people and then in the specific focus of the organization, the RCBPA will continue to attract small crowds.

And that is sad.

Keith Knight,
Lindsay, Ontario

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Response

Your letter prompted a similar dismay in our office. Why was the article not concluded? It must have fallen between the cracks of our editorial production line. A quick search brought the second instalment to the surface and, presto, here it is in this very issue on page 12. Thank you for pursuing the matter.

Editor

course which was promised to be served in the next issue.

Yet to my dismay, the article did not appear in the next issue, or the one thereafter! My hunger still makes me long for the conclusion of that article. I anticipate the printing of it in the near future.

Jack De Vries,
Alliston, Ontario

News

Bicycle theft: Holland's greatest nuisance

... continued from page 1.

The estimate of stolen bikes was 200,000 per year then. That seems like nothing compared to 900,000 last year.

Police at fault too

Detective of Amsterdam Police Jaap Groot ascribes the unimaginable growth in this area of crime to the neglect of the police. "Bicycle thieves have always been there," he said, "but when it became plain to everyone that one could do as he pleases without danger of being picked up, things got out of hand."

"I still remember being in the follow-up team and arresting with a colleague one day a guy who stole seven or eight bikes a day. Did we ever get chewed out by the commissioner. We had to catch big criminals. That way he could catch the headlines, not with bicycle thieves."

No choice but to pay

Cynthia Burgers tells the story of her son who last year December had his bicycle stolen while studying in Leiden. "The next day he went to a second-hand bikeshop to look for another bicycle. To his astonishment he saw that the owner was just replacing the pedals and carrier of his stolen bike. 'I just finished fixing this one,' said the man. 'When I have finished you can take it along for 200 guilders.' He was allowed to take it for a test ride. I wish he had done it ..., but he thought he was smart and he went to the police."

"Someone there indeed accompanied him to the shopkeeper, but he could not do a thing. The man had acted exactly according to rules, taking down the identity of the person who had brought the bike. The person proved to be a junkie. My son had no choice but to buy back his own bike for 75 guilders. That's what he did."

Locks have improved

Insurance companies have, since the improvement of bike locks, taken the bicycle back into their package of insurances, even though one's own risk, especially in the cities, is great and the premiums are high.

The latest development in the area of locks is the type that envelopes the thief as he breaks the lock, in a cloud of smoke, stink and dye that takes days to wash out. "We have looked at this invention," reports Frank Stoovelaar of the ANWB (a Dutch bicycle association). Technically it is beyond criticism, but we are not sure whether the thief can take us to court if we introduce these locks to the marketplace."

Even though useful things are being done, one can be sure in the cities that every decent bike will get stolen. P.

Donkersloot from Amsterdam, who in his daily journeys between home and work has lost three bikes in the past half year, offers the following advice: "Better an old 25-guilder bike with a 45-guilder lock than a new one."

Serious problem for kids

Frank Stoovelaar believes that the whole problem is still being underestimated in Holland, which after China is the greatest bike country in the world. "That's because the bicycle has a low social status. People quickly say, 'It's only a bike.' But 80 per cent of all school children reach their destination by bicycle, and 80 per cent thereby see the beginning of all criminality. At the moment we have a study which shows that the perpetrators of the crime are no longer 16 or 17, but 13 or 14 years of age.

"They're all kids of decent parents who think they have full control over their children. Kids take a bike one time. Later

on one more for a friend who needs to be helped out of a pickle because he lost his. In the meantime they play hookey, steal bit of candy for the heck of it. That seems to go quite easy too. More shoplifting follows. Instead of a bicycle they take a scooter. And for that they need parts again so that they need to swipe another one, or a few stolen bikes need to be sold for money. And so it goes on unnoticed, from bad to worse."

Theft part of everyday life

Comments Detective Jaap Groot in Amsterdam: "In, let's say, 15 years the concept of bike theft has changed in The Netherlands. People don't think of it anymore as despicable behaviour, rather as a practical act, forced upon them by circumstances."

"I know a woman in my neighbourhood, who as a widow was left behind with six children. A bike was stolen

from her home, but she heard from her 13-year-old son that he knew where to buy a good bike for 75 guilders. Since the boy needed a good bike to get to school every day, she said, 'Well, I guess we had better buy that one then.' And she gave him the money."

"The bicycle arrived; proved indeed to be worth double its price. But the same day she was told that her son was in a neighbourhood snack bar treating all his little friends."

"Neighbours" complete aid to South Saskatchewan

WINNIPEG, Man. (MCC) — Organizations in Manitoba and Saskatchewan, begun with the help of MCC Canada, have helped as many as 500 southern Saskatchewan farmers — and their livestock — make it through the winter.

The help has come in the form of hay, straw, feed grains and cash, given by donors in northern Saskatchewan, Manitoba and Alberta and distributed to farmers in parts of Saskatchewan badly affected by last year's drought and insect plagues.

In all, some 27,000 bushels of feed barley, 1,850 bushels of wheat, 51 tonnes of lentil screenings and thousands of bales of hay and straw were donated through the Saskatchewan Farm Neighbours (SFN) group. Some 50 communities in Saskatchewan participated, by setting up local committees to oversee either the gathering of contributions or the distribution of donations.

SFN was begun on the initiative of Sharen and Allan Verishine, a farming couple living in Langham, northwest of Saskatoon. The Verishines have been living with relatives since losing their home in a December 1984 fire for which they have yet to receive insurance compensation.

Sharen, a native of Seattle, Washington, is a newcomer to life in a farming community and, according to Allan, was "really touched" when neighbours rallied around them and contributed about \$5,000 after the fire.

When they heard about the plight of southern farmers, Sharen — who also serves on the board of the Saskatchewan Women's Agricultural Organization — decided to do what she could to help.

Though not a Mennonite, she approached MCC Saskatchewan director Edgar Epp for help in setting up an organization and publicizing the need to area churches, figuring that an agency that had helped gather grain for Ethiopia ought to be able to do the same in Saskatchewan.

"That dovetailed with a request I'd received from one of our congregations asking how they could help," Epp recalls, adding that he felt SFN would do best as an organization backed by the whole community, and not just the MCC constituency.

It became just that, receiving the support of municipal officials (who provided office space) and many area churches. Letters were sent out to both "have" and "have-not" communities, requesting they

set up local committees to oversee gathering or distribution of donated supplies.

Later, a parallel organization was set up with the help of MCC Manitoba, called Manitoba Farm Neighbours. Cash gifts were provided by MCC Saskatchewan and the Lutherans.

The biggest problem was transporting donated goods. Cash donations, small fees charged to the receiving farmers, a gift of \$5,000 in fuel from ESSO and offers from trucking companies for the free use of trucks and sometimes drivers to go with them, helped meet that need. As always, there were a few unscrupulous people waiting to take advantage of the situation (one trucker charged fees above the normal rate), but by and large the system worked efficiently and local committees were able to provide fair distribution to the farmers that needed the supplies.

Allan Verishine says SFN emphasized that the donations were not "charity" but simply neighbourly "help," trying to overcome the feelings of hurt pride caused by early reports that farmers were "starving and needed supplies of food and clothing."

It's hard to say whether the donations actually saved any farmers from going under, he says. "But it did maybe postpone decisions that had to be made; hopefully they made wiser decisions because the pressure wasn't as great."

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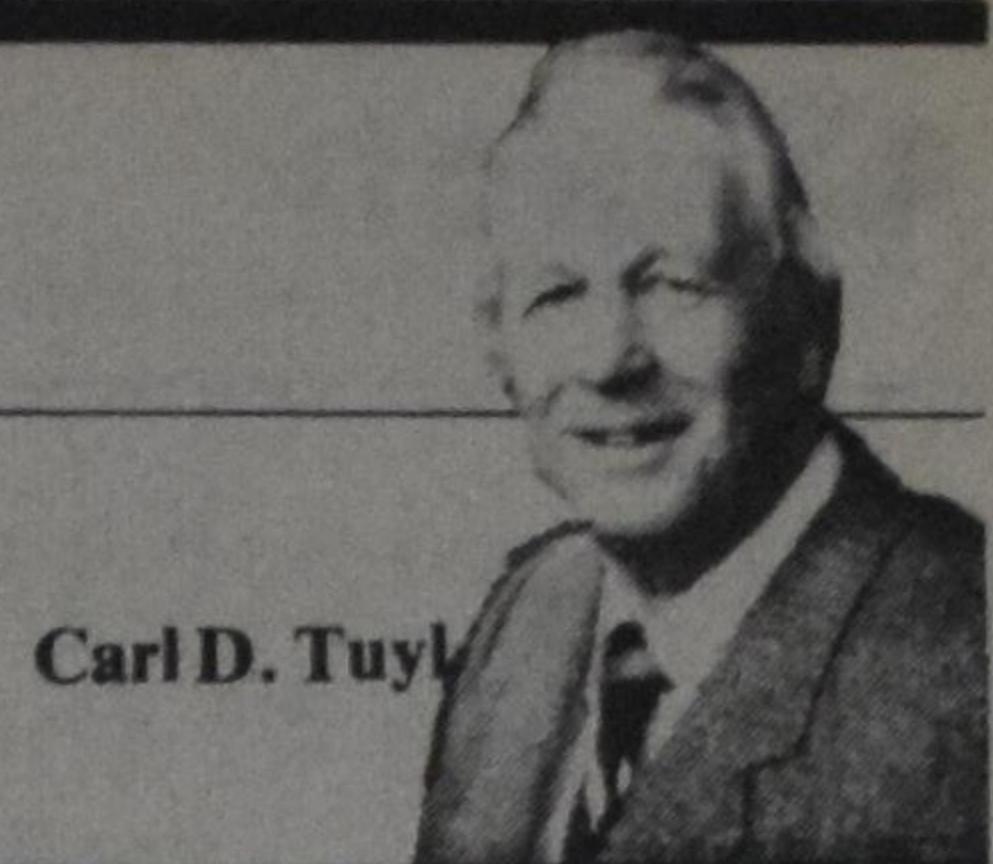
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Pressreview



Carl D. Tuyl

Stand at attention; hoist the flag, strike up the band; and while the sound of "O Canada" rings in your ears let it be known that there are still men and women of courage in this True North, and that patriotism has not yet died among the sons and daughters of John A. MacDonald. No, this has no reference to volunteers willing to settle in the polar regions of our country. I am not telling you of a Canadian willing to go on a spy mission deep within the walls of the Kremlin, nor do I relate the adventures of climbers in the Rocky Mountains. I am talking mega-heroism — like a man willing to head Canada Post. It is Don Lander, who at his age should know better. But we salute him anyway. He gets this week's first prize for service way beyond the call of duty. He will be steering a corporation

whose employees get a bonus for just showing up for work. Good luck, Mr. Lander! While we are awarding prizes anyway: the booby prize of this week goes to Riverside Cemetery Board in Thunder Bay, Ontario, which will not allow flowers to be placed on the graves of people who were buried at public expense. They will not even divulge where such people are buried. Nice going ...!

The members of parliament were on vacation. (Whether or not that was earned is another question). Ministers, of course, remained at their stations with exemplary dedication. The rising star of the cabinet, Minister for Energy Pat Carney, gladdened our hearts with the announcement that we can expect the price of gasoline

to drop within a short time. Alas, her colleague Mr. Wilson was terrifying the land with dark hints at some bestially brutish budget. And then there was the Right Honourable Mr. Tom Siddon who presides over the Fishery portfolio. Mr. Siddon had the temerity to cut back his personnel by four per cent. There was a sort of low level rumbling of protest, but everybody knew that it could have been eight per cent, and so the protestations were perfunctory and nothing more. The move amounted to a saving of roughly \$10 million in the department.

The measure of Flora MacDonald to cut off unemployment insurance benefits to certain laid-off workers merited a whole lot more than minor criticism. As a matter of fact, across the land, Flora was derided in most-

eloquent editorials. Flora does not know yet that we are wildly in favour of economizing, but not with our own money. An element of the vehement protests which escaped editorial attention is the growing grey power in our country. Flora's penny pinching hits especially those who retire with a golden handshake.

The Liberal Party was embarrassed, and blushing with shame and consternation. Number-One-in-Our-Hearts took aim at Number-One-On-Paper. In the left corner, hailing from Quebec, weighing almost as much as his opponent: Chretien, who leads with a volley of powerful jabs. From the other corner Turner fends them off; any semblance of concord between the two is forever gone. We haven't heard the last of that fight yet!

Yankees generally think of Canada as a banana republic with snow instead of sun. The government is trying to change that image with a \$20 million advertising campaign which will show that we do have indoor plumbing in our hotels.

The elections in the Philippines were as honest as gold — fool's gold! The Roman Catholic Church denounced the whole process as "unparalleled in fraudulence." The Cardinal there and his bishops do not speak abracadabra. It's interesting that in a recently published book, Dr. Kuitert, the Dutch theologian doubts whether the church has any political voice at all. This Dr. Kuitert, by the way, is

nowadays counted as conservative. I guess if we live long enough, we will all be conservative.

France is stuck with what our Prime Minister called a tin pot dictator. Nobody wants Duvalier who has got more than half of Haiti's G.N.P. over the last 10 years in his pocket, and no place to spend it.

The Book of Samuel speaks about "the time when kings go to war." It is that time again around the Persian Gulf. Iran seems to have dealt the first blow, but before the rains come, many battles will be fought.

Rev. Lindsay G. King, Minister of the Willowdale United Church, has a novel idea. He wants churches to be rated like movies. Somehow I think that his idea will not catch on.

I am spending the day at Fenelon Falls, reading an uplifting book entitled, *Rats, Lice and History* by Hans Zinsser. It is really political research. Lice have played a role in politics. In Hurdenburg, Sweden, during the Middle Ages, a mayor was elected in the following manner: The persons eligible sat around a table, with their heads bowed forward, allowing their beards to rest on the table. A louse was then put in the middle of the table. The one into whose beard the louse first ventured was the mayor for the ensuing year. Makes more sense than the elections in the Philippines, or even some I have witnessed.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Christian doctors too oppose universal health care

... continued from page 1. agrees with OMA's stand on extra-billing. But he does not go along with any civil actions on the part of doctors.

"I think it's silly and useless now," he says. "It's obvious that we have lost the battle. When OHIP was introduced in 1969 I opted out with three other doctors in St. Catharines, all three specialists. I stayed out for three years. I did my own billing. I lost a few patients. No other GP joined me."

VanderMaas too thinks that the government is trying to solve skyrocketing health care costs by trimming doctor's salaries. According to him, it's patient demand, an inevitable result of socialized medicine, that brings up the costs.

He blames "a miserable little group of doctors who have their own fee schedules" for the present brouhaha with the government. "Both parties are lying about the details of the dispute," he believes.

VanderMaas does not know whether the reported average doctor's income of \$84,000 is correct, but he thinks that the high average is a result of few highs and lows in the profession. In other professions there are poor ones that bring the average down, he says. "We're well off," he adds, "but some General Motors workers through overtime make as much as we do."

Cause right, tactics faulty

A third Christian doctor in St. Catharines, who does not want to be named, also believes that doctors are professionals who are entitled to take a

personal stand on the matter of billing.

The reason she is not taking part in the St. Catharines protest action is that she does not think it's "a good way of addressing our goals and objectives." If the protest, which includes not accepting appointments and not offering services other than emergency services after hours, is to prove that socialized medicine is inefficient, that point cannot be made, she says. Britain has socialized medicine, and yet it has the most efficient appointment system.

What the British example does prove, she says, is that unqualified universal health care leads to patient abuse. As a result, the British health care system has gone bankrupt.

This doctor believes that imposing some fee structure on medical services prevents patient abuse and overload. At the same time, the government

needs to set a limit to the number of patients a physician may see during the course of a day, to prevent a revolving-door kind of practice, she thinks.

She admits that the choice of patients is limited by the fact that doctors in certain specialties are opting out of OHIP in great numbers. "Doctors who extra-bill should be sensitive to the needs of patients who cannot afford extra payments," she adds.

In the present dispute she blames the Ontario government for not keeping its agreement with OMA to consult the organization before setting a new fee schedule. And with her colleagues, Christian or otherwise, she strongly believes in the need for a profession to maintain its independence.

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Church

Marian Van Til, page editor

Pastoral Pondering The life of the party

Peter Nicolai

People drink too much. Adults do, teenagers do. Men do. Women do. Total prohibition didn't work before and it won't work now. But far too many find moderation impossible. Among non-Christians it's a shame; among Christians it's a scandal.

People worry about the behaviour of young people. However, we adults must demonstrate that we know how to drink Christianly. What would be so bad if adults limited themselves to one or two drinks at their social gatherings? The booze doesn't really have to flow so freely in our homes and at our parties. There is fun; there is life without over-imbibing — believe it or not! Or will one of us have to be involved in a tragic accident before we acknowledge that over-drinking is a sin? A sin that must be stopped among us.

Our children need examples and supervision in this. There are too many adults around who thoughtlessly provide liquor to under-aged people. There are too many minors who think that going to a party must include boozing.

I think parents could help themselves and their children a lot if: 1) they would moderate their own drinking habits; 2) they would not permit unchaperoned parties in their homes; 3) they would insist on knowing where and with whom their children are; and 4) they would maintain reasonable curfews for their children.

I say these things at a time that I feel very good about my church's young people in particular and my congregation in general. There is a lot of commitment and much desire to walk with our Lord — at parties too. I know that there is much faithfulness. I also know how quickly a few people doing a few foolish things can sour what can be so beautiful. For some reason, people swallow the lie that booze makes them and their parties more interesting and more fun. It doesn't.

There's nothing sadder than the intoxicating effects of booze. And nothing more destructive.

Rev. Nicolai is pastor of Second Christian Reformed Church, Brampton, Ontario.

Rime or reason

To call the next reverend
they made a gross list of seven,
But had preferred to be sent
an archangel straight from
heaven.

Sy Nodd

The budget was presented,
discussed, and then approved;
but a large majority
stayed home, refusing to be
moved.

Klaas Sis

South African professor says: "Apartheid is heresy if it is defended on biblical grounds"

ENSCHEDE, Neth. (RES)

— Professor Johan A. Heyns, who teaches in the Faculty of Theology at the University of Pretoria, said in an interview here (*Nederlands Dagblad*) that the defense of apartheid if made on biblical grounds, constitutes heresy. He added, moreover, that such defense was made in the past by the Dutch Reformed Church (NGK). He claims that the present government is more ready to dismantle apartheid than the church is. He expressed regrets that in a period when apartheid was considered necessary it was given a legal basis.

The NGK, he continued, is at present in flux, for a committee to revise the church's position (1974 & 1982) will submit its report to the general synod of October 1986, for adoption. Heyns hopes for a constructive decision of the synod. He granted that in South Africa the "myth" of apartheid still lives on (although in

diminishing strength) and that elsewhere the opposite myth of anti-apartheid has grown in strength. "We as whites in South Africa have built up a

kind of security theology, from which we should be liberated so that we can obtain a truly evangelical theology."

More than 25,000 Christians behind bars says International Society for Human Rights

FRANKFURT, W.

Germany (EP) — More than 25,000 Christians worldwide are in prisons, penitentiaries, and hard labour camps, according to the International Society for Human Rights (ISHR) in Frankfurt on Main.

A report by ISHR says Christians are in particularly precarious positions in Marxist-oriented African countries, such as Ethiopia, Mozambique, Zimbabwe and Burundi. In Mozambique about 12,000 Christians are interned, primarily in agricultural work camps, according to ISHR.

Human rights organizations report a large number of Christians being held in Ethiopia for reasons related to their faith. The Mission Association "Light in the East," which maintains close ties with Ethiopian churches, estimates that 10,000

Christians are being held in Ethiopian prisons. Other human rights groups report that the number of churches in Burundi has sharply declined; Christians in that country have been punished for disregarding official instructions on the public wearing of Christian symbols.

Church News

Christian Reformed Church

Called

— to Maranatha, Calgary, Alta., Rev. J.W. Postman of First, Hamilton, Ont.

Accepted

— to Riverside, Wellandport, Ont., Rev. Joe Veltman of Brooks, Alberta.

Address change

— Rev. Dan and Ida Tigchelaar, 568 Fermoy Place, Victoria, B.C. V8Z 6N2

Most U.S. Catholics disagree with Rome

NEW YORK, N.Y. (EP) —

Most American Catholics disagree with official church doctrine, according to a CBS News/*New York Times* poll. However, by a 6-1 majority, U.S. Catholics feel they can disagree with official church positions and still be "good Catholics."

According to the poll, 52 per cent of American Catholics favour women priests; 63 per cent favour married priests; 68

per cent approve of artificial birth control; and 73 per cent would permit remarriage for divorced Catholics — all positions contrary to official church policy.

Despite disagreements with Rome on policy matters, only two per cent of those polled indicated an unfavourable opinion of Pope John Paul II.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00am 1340
Edmonton-CHQT.... 7:30am 1110
Edson-CJYR..... 10:00am 970
Ft. McMurray-CJOK. 9:00am 1230
Taber-CKTA..... 8:00am 1570
St. Albert-CKST.... 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30am 850
Burns Lake-CFLD... 9:15am 1400
Kitimat-CKTK..... 8:30am 1230
Osoyoos-CKOO.... 8:30am 1490
Penticton-CKOK.... 8:30am 800
Port Alberni-CJAV
(Tues.)..... 9:30 pm 1240
Prince George-CJBC 8:30am 94.3
Smithers-CFBV.... 9:15am 1230
Summerland-CKSP. 8:30am 1450
Terrace-CFTK..... 8:30am 590
Vancouver-CJVB... 9:00am 1470
Vernon-CJIB..... 9:30pm 940

MANITOBA

Altona-CFAM..... 9:30am 950
Boisbriant-CJRB... 9:30am 1220
Steinbach-CHSM.... 9:30am 1250
Winnipeg-CKJS.... 9:15am 810

NOVA SCOTIA

Digby-CKDY..... 8:30am 1420
Kentville-CKEN.... 8:30am 1490
Middleton-CKAD... 8:30am 1350

New Glasgow-CKEC 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY... 8:30am 103.1
Windsor-CFAB.... 8:30am 1450

ONTARIO

Ajax-CHOO..... 9:30am 1390
Atikokan-CFAK.... 10:30am 1240
Chatham-CFCO.... 9:30pm 630
Brantford-CKPC... 10:00pm 1380
Ft. Frances-CFOB. 10:30am 800
Guelph-CJOY..... 9:30pm 1460
Hamilton-CHAM.... 7:30am 1280
Kapuskasing-CKAP. 9:00am 580
Kingston-CFMK... 10:00am 96.3
Newmarket-CKAN.... 9:30am 1480
Ottawa-CFGO..... 8:30am 1200
Owen Sound-CFOS 10:30am 560
Pembroke-CHOV
(Sat.)..... 6:00pm 1350
St. Catharines-CKTB 9:00am 97.7
Slt. Ste. Marie-CFYH 10:00am 1050
Sarnia-CHOK..... 6:45am 1070

NEW BRUNSWICK

Fredericton-CFN... 6:30pm 550
Newcastle-CFAN... 9:00am 790
Saint John-CHSJ... 9:00am 1150

FRENCH

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PERSPECTIVES REFORMÉES

ONTARIO

CFML-Cornwall.... 9:30am 1170

CFCL-Timmins.... 9:30am 620

QUEBEC

CHRS-Montreal.... 8:00am 1090
CKLM-Montreal.... 9:15am 1570
CKCV-Quebec City. 7:15am 1280
CHLN-Three Rivers. 7:45am 550

The program is heard on Sundays unless otherwise indicated.

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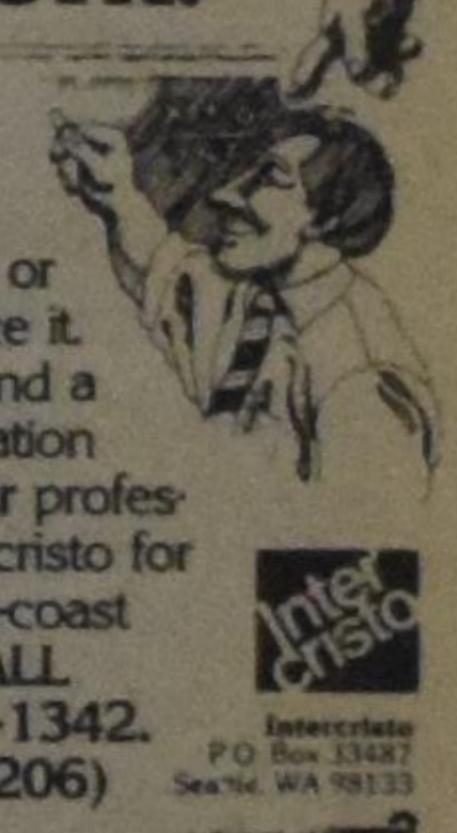
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Rev. Geleynse has served as Coordinator of Institut Farel in Quebec City under the supervision of a special Synodical Committee. This project is now in the hands of Reformed Christians in Quebec which makes it possible for Rev. Geleynse to return to the regular pastoral ministry. The Consistory heartily recommends him to the churches.

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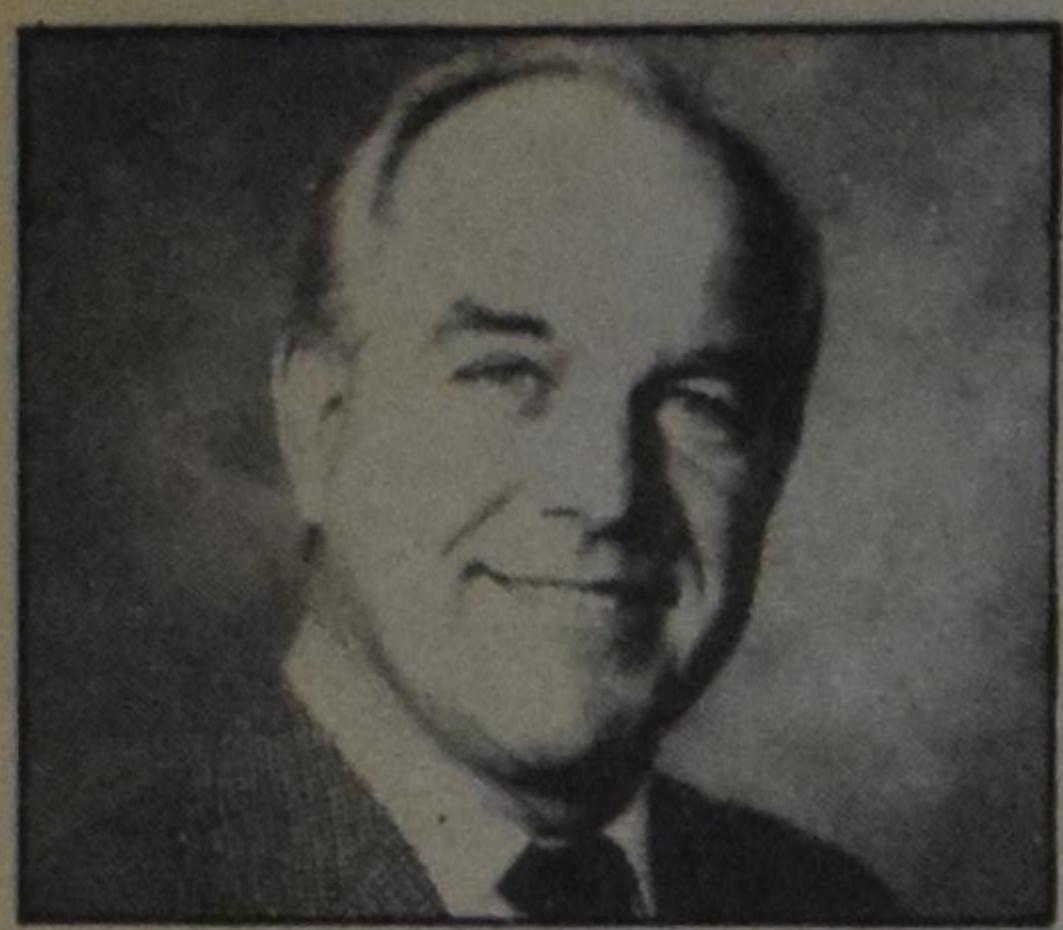
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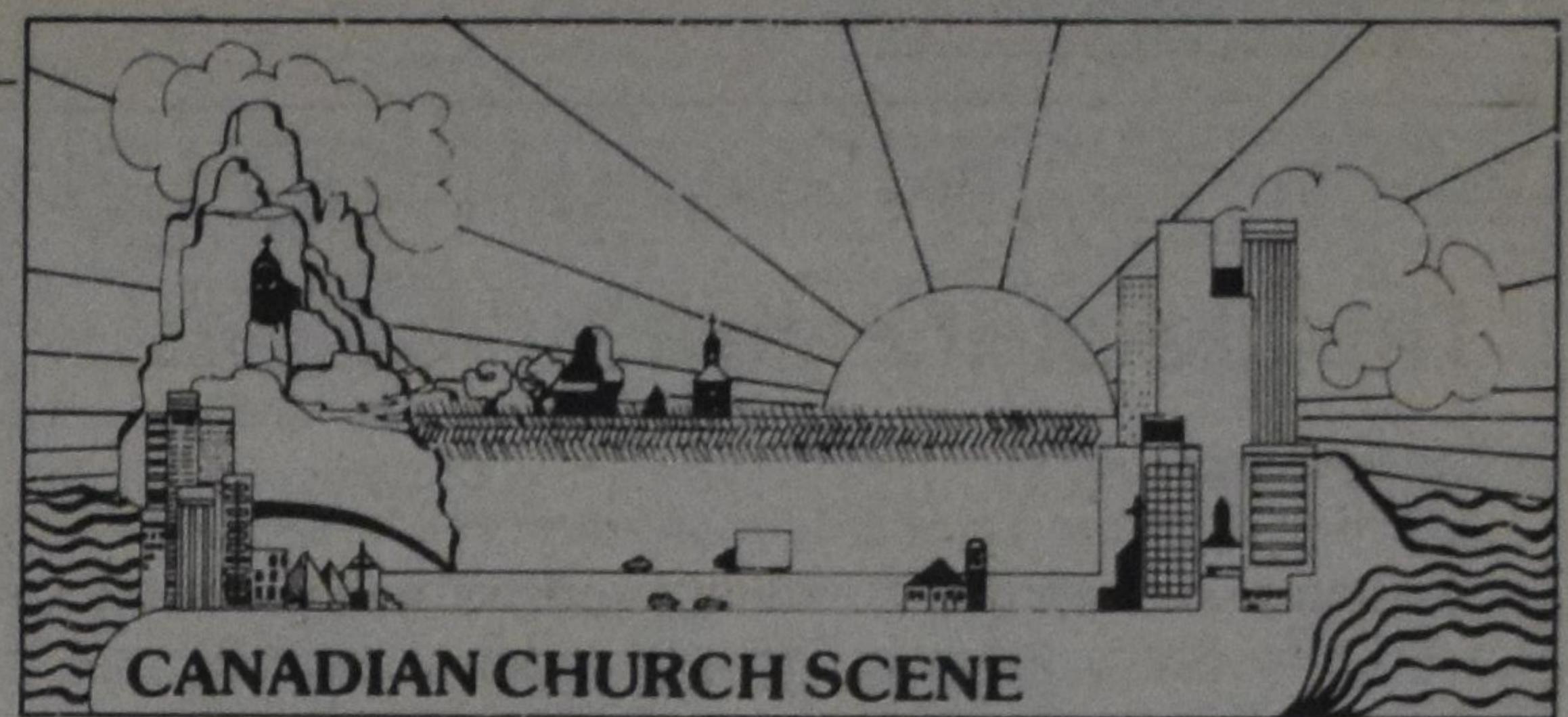
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A mission field with bad mail service



Canada as mission field

Jacob Kuntz

The Baptist Federation of Canada is in the process of setting up a special program for the training of "church-planters" for which at least 15 pastors will be selected "who exhibit creativity, spontaneity and tenacity." The need for this program is explained in *The Canadian Baptist* of February, 1986, where we find some facts of which not all Christians in Canada are aware.

Across Canada there are communities without an adequate witness for the Christian faith. Many of these are growing suburbs. Others are long established areas which have been overlooked. In most suburban communities if all the existing churches were filled, they would accommodate less than 25 per cent of the population. The 1984 Gallup Poll indicated that 29 per cent of Protestants in Canada attended church once a week. Another recent study states that only 15 to 16 per cent of young people age 19-20 attend church once a week.

It is obvious there are communities and "people groups" not being reached. These are in need of the life-changing power of Jesus Christ. Every Sunday there are 16,113,856 Canadians who do not attend any church. Canada is a mission field. Jesus' statement about the harvest being great still stands. Unfortunately His words "but the labourers are few" are also true.

Faulty reasoning

Maureen McTeer is the wife of Canada's external affairs minister. She is also a Roman Catholic. A short while ago she accepted the position of "honorary director" of the Canadian Abortion Rights Action League (CARAL), which, according to the *Catholic Register* of February 8, 1986, is one of the most militant pro-abortion

organizations in Canada.

It goes without saying that many Catholics do not particularly welcome the action of Ms. McTeer; the question was already asked, "How far can Catholics go on this abortion issue before the church comes down on them?" An editorial in the above-mentioned magazine speaks of "Maureen McTeer's faulty reasoning":

Ms. McTeer's recent action does emphasize the need to impress on Canadian public figures that they cannot divide themselves in two: they must decide whether they are going to be moral Catholics who also regard abortion as an abominable crime, or immoral Catholics who dissent from the church's teaching on a fundamental question.

The article ends with a serious admonition for some high-placed Roman Catholic Canadians:

Will Mr. Clark himself dare to cause a family quarrel by supporting Mr. O'Neil's endeavours? [Mr. Lawrence O'Neil introduced to the House of Commons a bill which would require legal counsel for the unborn at therapeutic abortion committee hearings.]

Brian Mulroney, Prime Minister and Catholic, has a moral obligation to try to stop abortions in Canada.

John Turner, Leader of the opposition and Catholic, has a similar obligation.

Ian Scott, Attorney-General of Ontario and professed Catholic, has a similar obligation — and no obligation to ensure the continuing operation of Dr. Morgentaler's so-called clinic while judicial decisions are pending.

Uranium in Saskatchewan

The *Catholic New Times* (January 26, 1986) is deeply concerned about the fact

that uranium from Saskatchewan mines goes to plants in the U.S. and France where it is used in the production of atomic and hydrogen bombs. "It is hard to believe that our country, which prides itself on its peace-making image, is fuelling the arms race with its rich resources," the article says. Even though not all Catholics in Canada will most likely take the same position, the magazine makes an urgent appeal to Christian leaders in Saskatchewan to protest this development.

We are convinced that most people in Saskatchewan would be shocked to realize the extent to which they have become implicated, unknowingly or unwillingly, in the nuclear arms race. The people of Saskatchewan are proud of their land being the breadbasket of the world. They would be ashamed to know the extent to which their land is being used to sow the seeds of global destruction.

But most people in Saskatchewan do not know what is going on in their own backyard. The media of that province has buried the information about the eventual destination of uranium mined in the far north.

In the light of the recently revealed facts about what is going on in the backyard of Saskatchewan, we urge the Christian leaders of that province to restate, with renewed clarity and commitment, their previous call for a moratorium on uranium mining.

The political parties of Saskatchewan have had an equal share in implicating the province in dark nuclear designs. The policy which was initiated by the NDP government has been continued by the Progressive Conservatives. In face of the moral bankruptcy of politicians on this question, the role of Christian leadership becomes ever more imperative.

Now the question becomes acute: Will the Christian leaders (who are

they?) be able to come to an agreement on uranium mining in Saskatchewan, in the face of today's realities?

Mail service

Complaints about the mail in Canada have not yet stopped. *Calvinist Contact* is not the only magazine that suffers from unbelievably slow mail delivery. The problem does not only lie in late deliveries; sometimes there is no delivery at all. *The Anglican Churchman* of February, 1986, tells the following story under the heading: "Her mailman never calls":

Somewhere in Canada there is a small crescent of eight new houses which has fallen victim to the madness of post office bureaucracy.

The crescent is not much longer than a football field, and runs off a well-established neighbourhood.

One of the residents moved off that street into the crescent, and now finds she might as well have moved miles away.

In her old house — which she can see from the front door of her new house — postal delivery came daily. Now it doesn't.

The mailman still delivers on her old street, and walks past the end of the crescent every day. But he has nothing for her.

"Sometimes he tells me we have a lot of mail waiting," the resident says, "but he can't bring it to us. I think he finds it embarrassing."

To an incredulous bystander she explains, "The post office won't deliver to new houses anymore."

How does she get her mail?

"We have to collect it from a box two-and-a-half miles away."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

Denver archbishop supports Billy Graham crusade

DENVER, Colo. (EP) — Archbishop James V. Casey of Denver pledged cooperation with the Billy Graham Colorado Crusade scheduled for 1987, and said Catholics

were "free to take part in it."

Casey said, "Billy Graham works to try and persuade people to deepen their commitment to Jesus Christ. It's that simple ... we will be

praying for the crusade effort to be a success and I think there will be ways in which we can work together."

He added, "Our people are free to take part in the Billy

Graham Crusade ... My concern is that when you make a commitment to Christ, especially when you are an adult, you need support from the Christian community. Of course, I want people to be able to find that support among the believers in our Catholic community."

Bishop William C. Frey of the Episcopal Diocese of Colorado called the Archbishop's decision

"exciting but not all that surprising. Anyone who knows the Archbishop's heart knows he is a man who has always been more concerned about the Christian Gospel than he is about who is doing the preaching."

Abraham Kuyper to be on film

STURBRIDGE, Mass. (RES) The *Presbyterian Journal* reports the making of a screenplay entitled "The Great Railway Strike," which depicts the life of the Dutch theologian, church leader and

statesman, Dr. Abraham Kuyper. The film, to be shot in The Netherlands, will focus on the national railway strike of 1903, which Kuyper resolved while prime minister, and the parliamentary battle for

educational equity in Holland. Screenplay writer is Philip Blikstad, a playwright from Minneapolis.

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Education

Henry de Jong, page editor

Separate school ruling mixed blessing

... continued from page 1.

Educational rights

In their 29-page decisions, justices Thomas Zuber, Peter Cory and Walter Tarnopolsky emphasized the effect of the original Confederation bargain on educational rights. The rights granted to Roman Catholics at Confederation make it impossible to treat all Canadians equally, they said.

The condition that educational rights of the religious minorities be protected is "one of the cornerstones of Confederation," said the judges.

The bargain has been fulfilled in Quebec and "it should not be broken in Ontario," they said. The current scheme "has to be seen as an attempt to redress an

historical grievance in Ontario and to remove a continuing irritant in relations with Quebec."

It is not clear yet whether the justices feel that this bargain requires a Protestant school system, as well as a Catholic and public system, as it has in Quebec.

Reactions mixed

The Ontario Secondary School Teachers Federation has already decided to appeal to the Supreme Court of Canada.

Adrian Guldemond of the Ontario Alliance of Christian Schools thinks that the ruling is a "mixed blessing" for Christian school supporters. The worst possible scenario — in which any kind of non-public school funding is ruled

unconstitutional — has not materialized. But the Alliance had hoped for a ruling which would have placed a constitutional obligation on the government to finance all schools.

The present ruling, if it stands, does not preclude funding for independent schools; it simply removes the struggle for funding from the legal arena and puts it into the political arena. Here, Guldemond suggests, the dissenting opinion of Chief Justice William Howland and Mr. Justice Sydney Robins, which argues that all religiously based schools should be financed, or none at all, would work in their favour.

Law or justice?

This court ruling shows, once again, the difference between law and justice, said Lyle McBurney of the Ontario Association of Alternative and Independent Schools (OAAIS). He feels that the majority ruling allows the government to shield itself from the demands of justice by giving it the freedom to legislate as it pleases.

The dissenting view is far more comprehensive said McBurney. Because of this, and because it was supported by two out of five of the Justices, including the Chief Justice, he feels that it stands a good chance of gaining the upper hand when the case goes to the Supreme Court.

McBurney is pleased that the dissenting view also raises the question of funding for non-religious independent schools as well. This concern was unique to OAAIS when the case was argued before the Ontario Court of Appeal.

He senses that most Ontarians, too, feel that funding should be given to all if it is to be given at all. The present ruling, he said, will leave them with an "unsatisfied social conscience."

on this question in its annual education issue.

What does it mean?

Most will agree that the principle and the practice of tolerance and understanding are two different things. Dr. Shapiro, in his Ontario report on private schools, remarked that "the public schools too easily assumed that the mere physical presence of various student groups within their student bodies somehow, of its own accord, bred tolerance and understanding," and that, on the other hand, "private schools, most of which were religiously defined, rather too easily assumed the equivalence of piety and good citizenship."

In order to put more flesh on the bare bones of tolerance and understanding, *Calvinist Contact* is seeking several kinds of submissions:

1. Articles or stories that highlight the ideals and aspirations of students, teachers and parents in different school communities (Catholic, Mennonite, Waldorf, public, etc.), so that *Calvinist Contact's* readers may gain an appreciation for them.

2. Articles, stories and student work (stories, poetry, art, etc.), from the past as well as the present, that demonstrate the growth of a student's understanding and tolerance of others, both in the student's own school community and in the broader community.

Submissions should be in our office by March 17.

1986 education issue: on tolerance and understanding

Henry de Jong

In at least two provinces during the last year or so, there have been lengthy discussions in which the virtues of tolerance and understanding in schools figured prominently.

In Alberta, a 200-page report by The Committee on Tolerance and Understanding was tabled in the legislature. A few months later came the Audit of Selected Private School Programs, commissioned, in large part, to deal with the tolerance and understanding aspect of private school programs.

A Gallup Poll prepared for Alberta Education the previous year revealed that 56 per cent of Albertans feel that it is "very important" that students "develop the ability to get along with people of varying backgrounds, beliefs and lifestyles," and that most of the others surveyed considered it to be "important."

In Ontario, the debate surrounding the full public funding of separate schools has turned, in part, around the question of whether or not a fragmented school system breeds intolerance. And the October 1985 Report of The Commission on Private Schools in Ontario also emphasized that, "schools should not promote or foster racial or ethnic superiority, religious intolerance or other values inconsistent with a democratic society."

Considering the prominence of the question of tolerance and understanding in schools, we do well, each in our own corner, to face the question honestly and constructively. *Calvinist Contact*, in its position as weekly forum for news and ideas, and in a tradition of concern for education would like to focus



Accepting the cash and cheque is Mr. Brian Lise of the World Home Bible League. A New Testament and 'Children Caring for Children' poster is shown along with students (front l. to r.) Linda VanderGoot, Joy Lise; (near l. to r.) Mary-Ann Schakel, Monica Horlings.

Bibles for Brazil

The students and teachers were excited about the possibility of helping other students in Brazil. Mr. Brian Lise, Field Director of the World Home Bible League of Canada, (formerly Canadian Home Bible League) had just shown a film called Brazil/New Life '90. This special film told of the open door to place God's Word in the public schools of this large nation of Brazil.

Brazil is the largest country in South America. It's mainly Portuguese-speaking people number over 130 million. The emphasis on education is great; so it is a unique opportunity for us to place the New Testaments in the schools. In many rural schools there are no textbooks at all, except the New Testaments from the World Home Bible League and they

are used for religious education, as well as a reader.

The student council of the Holland Marsh District Christian School near Newmarket took up the challenge to send "Scriptures to Brazil." A book sale, special offerings, and much enthusiasm netted the school \$343.50. "This is enough for almost 400 Testaments to be printed, shipped and placed in Brazil," stated Mr. Lise. Just think, almost 400 young people reading and studying God's Word, and on weekends their families may read it too. Please pray for Bible distribution. For more information contact the World Home Bible League, Box 524, Stn. 'A', Weston, ON M9N 3N3 or phone (416) 741-2140.

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tax receipts will be issued

Family

Dobson requests prayers for work on pornography commission

ARCADIA, Calif. (EP) — Dr. James Dobson, Christian author and host of the popular "Focus on the Family" radio program, has issued a call for prayer concerning his work on the Attorney General's Commission on Pornography.

Dobson said, "Quite frankly, this has been the most difficult responsibility I've faced in years. I've witnessed many wretched and depressing examples of pornography and its victims during the past 10 months. Words cannot

describe the degradation and human misery that surrounds this industry; it preys on children, debases women, destroys families and mocks everything holy and clean."

Dobson said that during February and March the commission will be sifting through testimony taken from researchers, parents, citizen's groups, and pornography distributors. He noted that "representatives of the pornography industry, the ACLU and many liberal factions in

our society are pressing us to whitewash the issue...as the first commission did in 1970."

The pornography industry has noted Dobson's involvement with the commission. A half-page photo of Dobson appeared in the January 1986 issue of *Forum* magazine (published by *Penthouse*).

Also, a current pornographic movie includes a recording of Dobson's voice. The scene depicts a man and woman engaged in an explicit sexual act; the man turns on the radio and an actual recording is heard from a "Focus on the Family" broadcast. The unauthorized recording has Dobson talking about his relationship with his wife, Shirley, and about "the beauty of sex when expressed in the way God intended." Dobson notes, "Obviously, the producer's motive was to ridicule the principles of morality which I endorse. These and related occurrences make it clear that we are under scrutiny by the purveyors of pornography."

CPJ plans Ontario policy conference

CPJ

Social justice-minded Christians from across Ontario will be converging in Brampton April 12 for a political policy conference sponsored by Citizens for Public Justice, a national Christian political organization.

Participants will decide on a response to a recent 14-page letter from Premier David Peterson to CPJ regarding crucial public issues in Ontario. The Premier replied to a series of questions CPJ members and staff put to him and other politicians in *Justice Ontario*, a CPJ political service bulletin distributed to 50,000 Ontario households during the 1985 provincial election.

Justice Ontario also provoked detailed responses from PC Leader Larry Grossman and NDP Leader Bob Rae. Their letters will also be considered at the April event, and responses planned.

Wilber Sutherland, formerly the general secretary of Inter-Varsity Christian Fellowship of Canada and now a CPJ national director, will deliver the opening address.

Minister's book is first Portuguese work on John Calvin

GRAND RAPIDS, Mich. (RES) — The retired director of Brazil's version of the Back to God Hour has published Brazil's first Portuguese-language book on John Calvin.

Rev. Wilson Ferreira wrote *Calvino: Sua Vida, Influencia e Teologia* (*Calvin: His Life, Influence, and Theology*) after spending six months at Calvin Theological Seminary, Grand Rapids, Mich., courtesy of the Christian Reformed Church's broadcast ministry. In appreciation for his years of service, the Back to God Hour paid for Ferreira's travel and living expenses while he researched the book.

It is predicted that Ferreira's book will be in "considerable demand" in Brazil.

EASTER LITURGIES

English:

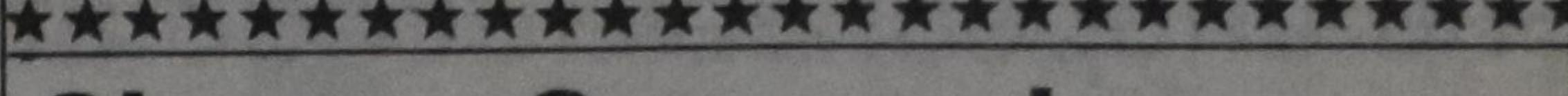
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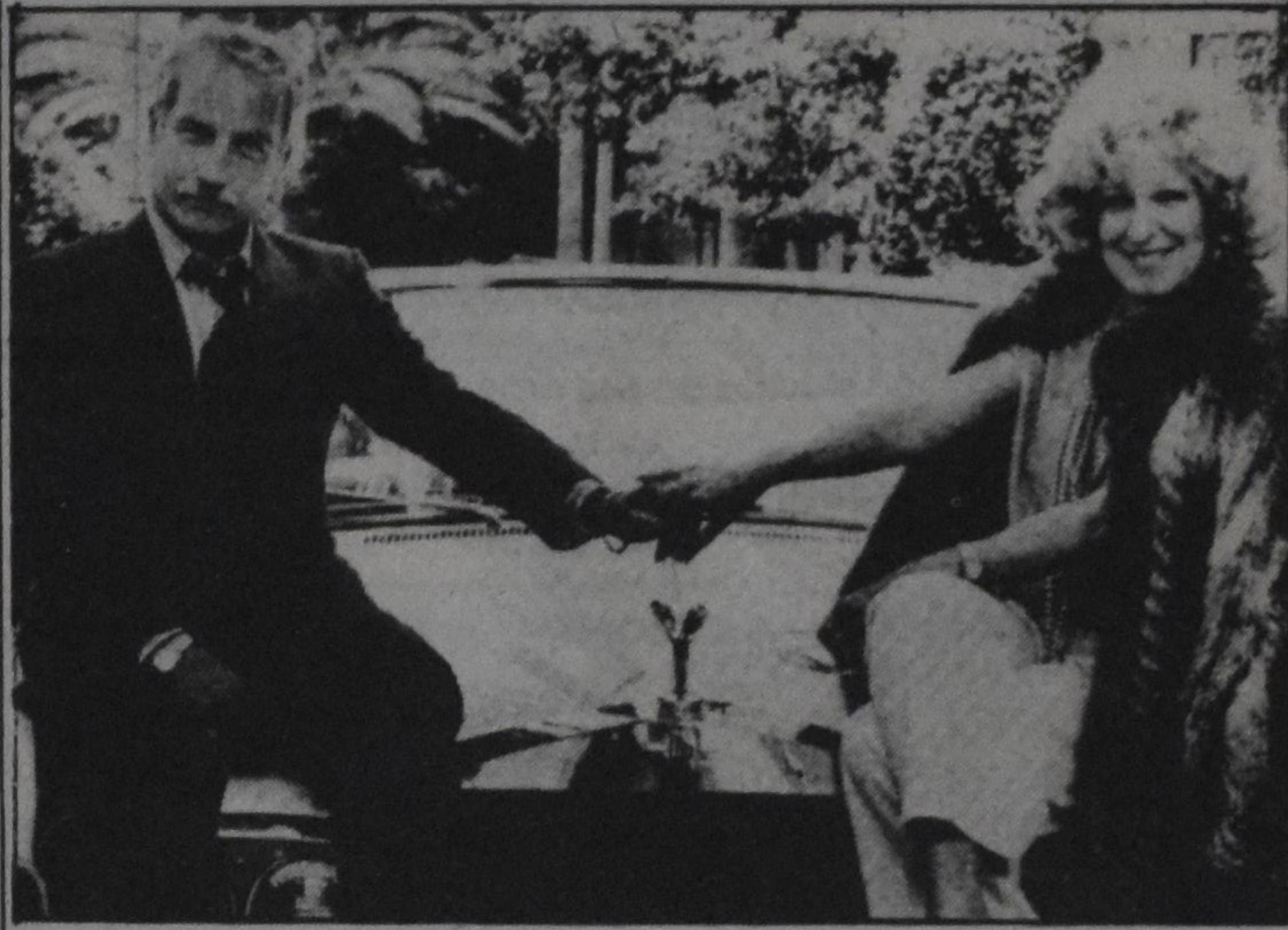
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Cinema Summaries

Marian Van Til

Down and Out in Beverly Hills



Rated Adult Accompaniment

Stars Nick Nolte, Bette Midler, Richard Dreyfuss

Directed by Paul Mazursky

Director Paul Mazursky has proven (with movies like *Independence Day*) that he is a shrewd observer and critic of the American Way of Life. In *Down and Out in Beverly Hills* he turns his capacity for satirical wit to the American family.

Mazursky's film is a take-off on Jean Renoir's "Boudou Saved from Drowning," a French farce about a "down and out" peasant who is befriended by a high society Parisian. In the current film, a filthy-rich Beverly Hills coat hanger manufacturer (Dreyfuss) saves a bum (Nolte) from committing suicide in his swimming pool.

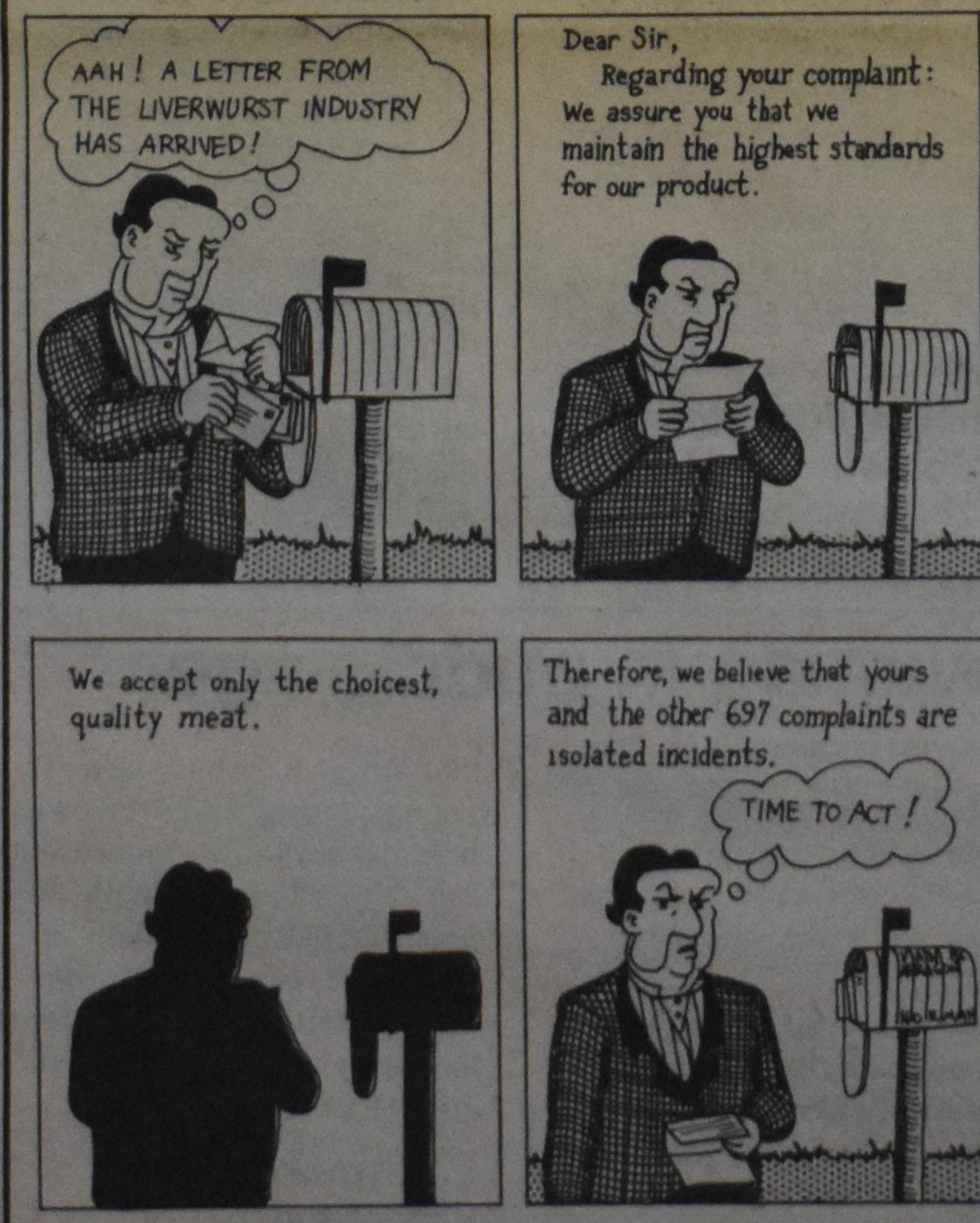
Dreyfuss is excellent as the not-so-happy but wealthy executive who begins to reexamine his values; the bum is the catalyst behind that reevaluation. The other members of this upscale family are not as quick to want to take a look at themselves. The bum, though, eventually becomes the agent for change in the lives of all the characters, for better or worse. In the process, the bum himself finds that, try as he might, he cannot tear himself away from the indolent and luxurious lifestyle he has become accustomed to in a few short weeks.

It is perhaps high time that a film maker pointed out the foibles of the upper class American family — it's most often that type of family that we see (usually through distorted glasses) on television and even in movies. So it's especially unfortunate that Mazursky's satire eventually seems impotent. Good satire should prod towards correction. This one breaks down when it appears to have been swallowed by the very "hipness" and shallowness it is satirizing. And Mazursky seems more like a voyeur than a satirist when he deals with rich-American-family sexual attitudes.

The antics and "facial" expressions of Matisse, the family's dog, are the very best thing about this film. It could be that's what Mazursky intended! But still, that should tell you something about the spirit of this very popular film.

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Feature

The unspeakable consolation

Carl D. Tuyl

Among the confessional erosions which in increasing measure threaten to obscure the Reformed faith and flatten it into another faceless expression of the common religious denominator is the denial of the biblical truth as we confess it in the *Heidelberg Catechism's Lord's Day X*, "and in article XIII of the *Belgic Confession*.

In those parts of the confessions Reformed people state as their belief that: "... He rules and governs ... according to His holy will, so that nothing happens in this world without His appointment ...", or in the *Heidelberg Catechism*: "... He so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty — all things, in fact, come to us not by chance but from His fatherly hand."

The Confessions so formulate the faith because God reveals Himself as the omnipotent ruler of all of the universe. The concept of a struggling God is foreign to Reformed theology. God is the sovereign ruler, "who works out everything in conformity with the purpose of His will." (Eph. 1:11)

By God's rule "the world is firmly established it cannot be moved," (Ps. 93); God commands the rain, (Gen. 7); sends blessings and curses (Deuteronomy 28), and even controls the course of the evil spirits. (1 Samuel 16) The list of biblical examples of God's absolute rule is almost endless.

The problem which has always been with us is the apparent contradiction between the way God reveals Himself to us, namely both good and all-powerful, and the presence of evil and suffering. The resulting perplexity has been stated as follows: "either God cannot abolish evil or He will not; if He cannot He is not omnipotent; if He will not, He is not benevolent."

Horns of a dilemma

Christian apologists have devised all kinds of theological and philosophical arguments to escape between the horns of that dilemma. Eventually all those well-meant efforts ran into dead ends and cul-de-sacs of lame logic. The apologists either did a hocus-pocus trick on evil so that it became changed into good, or they took liberties with the goodness and omnipotence of God.

The problem becomes more urgent as in the course of history, evil intensifies. We live, after all, in a time when nuclear holocaust is no longer dealt with only in science fiction, but in the columns of our daily newspaper. The stench of Auschwitz's ovens had hardly dissipated when the mushrooms of nuclear



May we say about the train disaster near Milton, Alberta: "God rules and governs according to His holy will, so that nothing happens in this world without His appointment?"

explosions poisoned the earth. The apologists have, nevertheless, risen again to the challenge. Again, however, they fail to explain in biblical terms why, as one of them stated, "bad things happen to good people."

In the Christian Reformed constituency there are many who have felt called to come to the defense of God. Faced with the problem of how to reconcile the presence of so much evil and suffering in this world with the omnipotent goodness of God, they have, often after much soul struggle, rejected the

involved in sickness, and drought and poverty seems to clash with the revelation of God's goodness. We have seen the swollen bellies of children in drought-stricken Ethiopia. It seems repulsive to point a finger at the television screen which transports such cruel scenes into our livingrooms, and then say: look, there is God's fatherly hand.

Ancient dualism re-enforced

Yet by laying such suffering exclusively to the charge of the

devil, Christians, while upholding in some fashion the teaching of God's goodness and love, come very close to denying God's omnipotence by introducing what looks very much like the ancient dualism of the pagans.

There are many reasons why this answer to evil and suffering is wrong. It is in the first place not biblical. Between Joseph's saying that "it was not you who sent me, here, but God" in Genesis 45, and our Lord's

emptying the *Heidelberg Catechism* and the *Belgic Confession* of their comfort we see that those who hold this view often also have such a triumphant expectation of faith and prayer that

persistence of illness and suffering are frequently explained by a lack of faith on the part of the sufferer, in that manner adding to the already existing agony. Lastly, the rejection of the confession in this arbitrary fashion destroys the very fabric of the church and the strength of the Reformed witness.

I confess that I am not able to offer any other way out of the dilemma than the way of faith. I believe that neither logic nor philosophy will lead us out of this seemingly insoluble mystery. Jesus Christ, of course, is the Way, and the Word is a light unto our feet.

For all who have been stricken with illness, or who have been in mourning because of evil, our confession, in biblical manner, recalls God's omnipotent goodness which offers "unspeakable consolation." At one time congregations prayed — in their prayer before baptism — for the grace to "joyfully bear the cross." That too, the joyful bearing of a cross, seems a contradiction in terms. Faith, however, solves contradictions.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario.

The Christian woman in middle-age

Alice Los

The children have left home. Mother has suddenly lost her purpose in life. She and father don't know how to relate to each other any more as husband and wife — they only knew each other as co-parents. Boredom sets in. Perhaps some companionship might be found in an extra-marital affair.

That is the situation that might well be found in the homes of those who have reached middle-age. We don't hear too much about it because the media does not pay much attention to this age group. For decades, youth has had centre-stage in the world. Young career women are the focus of the fashion, food and furniture

industries. And a good deal of attention has been paid lately to senior citizens because they make up the fastest-growing segment of the population.

But middle-agers are a forgotten generation — the stage when women can no longer hide their wrinkles, when gray hair starts to predominate, but when one does not yet qualify for senior citizens' discounts. Is it an age that stands still? Does anything happen, or is it just so boring that the only possible item of interest is menopause?

For many women, the onset of middle-age is a scary event. Some have nervous breakdowns when reaching age 30 or 40. They are afraid that the beauty and zest of youth will be gone, and if they are

married, so is the busyness of a young growing family. Life will be half over, and no doubt it can only go downhill. With prospects like that, no wonder the middle years are not much talked about. They are akin to having an inevitable and not quite reputable disease!

Faith makes a difference

Wondering whether such an attitude existed among Christian women, I conducted a small survey among several Christian women in the middle-aged group. The responses I received, without exception, showed a very different situation. The most striking fact was that through the eyes of faith one is allowed to see life in a different light: a life that is a gift of God to be enjoyed at every stage. Faith gives the full assurance that one's life is governed by God's sovereign will and that He will comfort, lead and forgive no matter



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THE KING'S COLLEGE NEWSLETTER

Vol. 11 No. 1 Spring 1986

Dedicated to Academic Excellence



Janet Groenewold accepts one of the two Gold Medal Awards presented to her, at the 1985-86 Convocation ceremony, by Dr. Robert Day, Registrar at The King's College.

The King's College currently offers fifteen general bursaries and scholarships to students and individual admission scholarships to every secondary school in western Canada. Scholarships and bursaries are important as a way in which the College can assist students in meeting the costs of their education.

On September 3, 1985, the Convocation ceremonies of The King's College were held at The First Christian Reformed Church in Edmonton. At that time, it was our pleasure to announce the recipients of 1985-86 scholarships and academic awards.

Congratulations are due to twenty-one students who were presented the following awards:

Harm John Kits Music Scholarship (\$250.00):
Ellen VanderKloot of Rexdale, ON

George D. Van Haren Scholarship (\$250.00):
Ralph Veenstra of Red Deer, AB

Nordic Electric Scholarships (\$500.00):
Donna Roodzant of Houston, BC
Sonya Teerling of Lethbridge, AB
Karen Verveda of Edmonton, AB

Miquelon Agricultural Bursary (\$600.00):
Martin Zuidhof of Lacombe, AB

Jo Wayne Scholarships (\$1,000.00):
Ingrid Neutel of Lawrence, KS

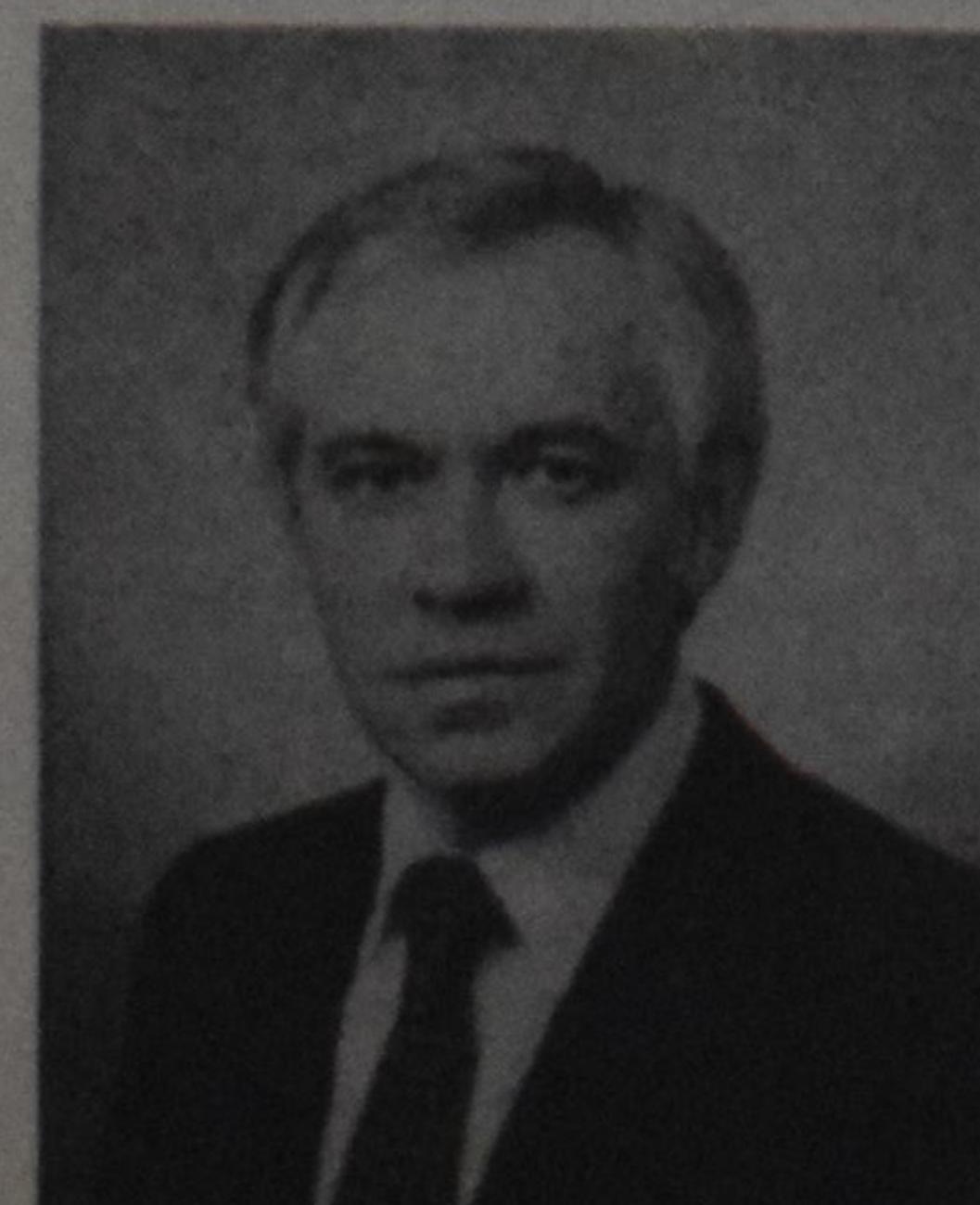
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John Rhebergen Joins King's as Director of Business and Development

Last summer, The King's College was pleased to welcome John Rhebergen as its new Director of Business and Development. John came to the College from Ault Foods, in Winchester, Ontario, where he was controller. The College is indeed privileged to have a person of John's caliber join its administrative staff.

John is responsible for overseeing the business affairs of the College, as well as its efforts in fund-raising and development. At present he supervises a staff of seven people in the areas of clerical services, finance, development, and building management. He also represents the College in promotional and fund-raising work, and in this capacity he has already met many people in the supporting community. John's expertise in management has already benefited the College in the past months, and with his friendly personality and capacity for hard work, he has proved to be a real asset to the College staff.

John and his wife Rita have three children aged 16, 14, and 7, and have now settled in Edmonton. They have joined Third Christian Reformed Church, and enjoy the fellowship and activities in their new church environment. □



John Rhebergen, Director of Business and Development.

1986 Campaign for King's: Building Together

A major event in the life of The King's College is about to take place. Preparations and planning have been ongoing since mid-December, and there is now a sense of excitement and anticipation in the air as we approach the actual occurrence. It is a major event in that

- it mobilizes some 1000 canvassers, volunteering countless hours on behalf of The King's College.
- in excess of 6000 people in western Canada will be asked to participate in this event.
- it is crucial to the well-being of the College, providing approximately 25% of the entire year's budget.
- it is the ANNUAL FUND-RAISING CAMPAIGN.

The dreams, the hopes, the expectations of Christians in western Canada for Christian university-level education are being realized in an increasingly stable and mature environment here at the College. Our College — your College — is being blessed and sustained with much prayer and faithful giving.

The annual Campaign for King's plays an extremely important role in the financing of the College. Our goal for this spring is \$450,000, an increase of \$100,000 over last year's result. Why did we set this as a goal? For two reasons.

First of all, donations received through this Campaign provide about 25% of the revenue needed to operate the College — a significant sum without which it could well be impossible to continue. The College and its constituents have together developed a tradition of generous, concentrated giving at this time of year, and the College has grown to depend on these gifts. We hope very much that the 1986 Campaign for King's will continue in this tradition.

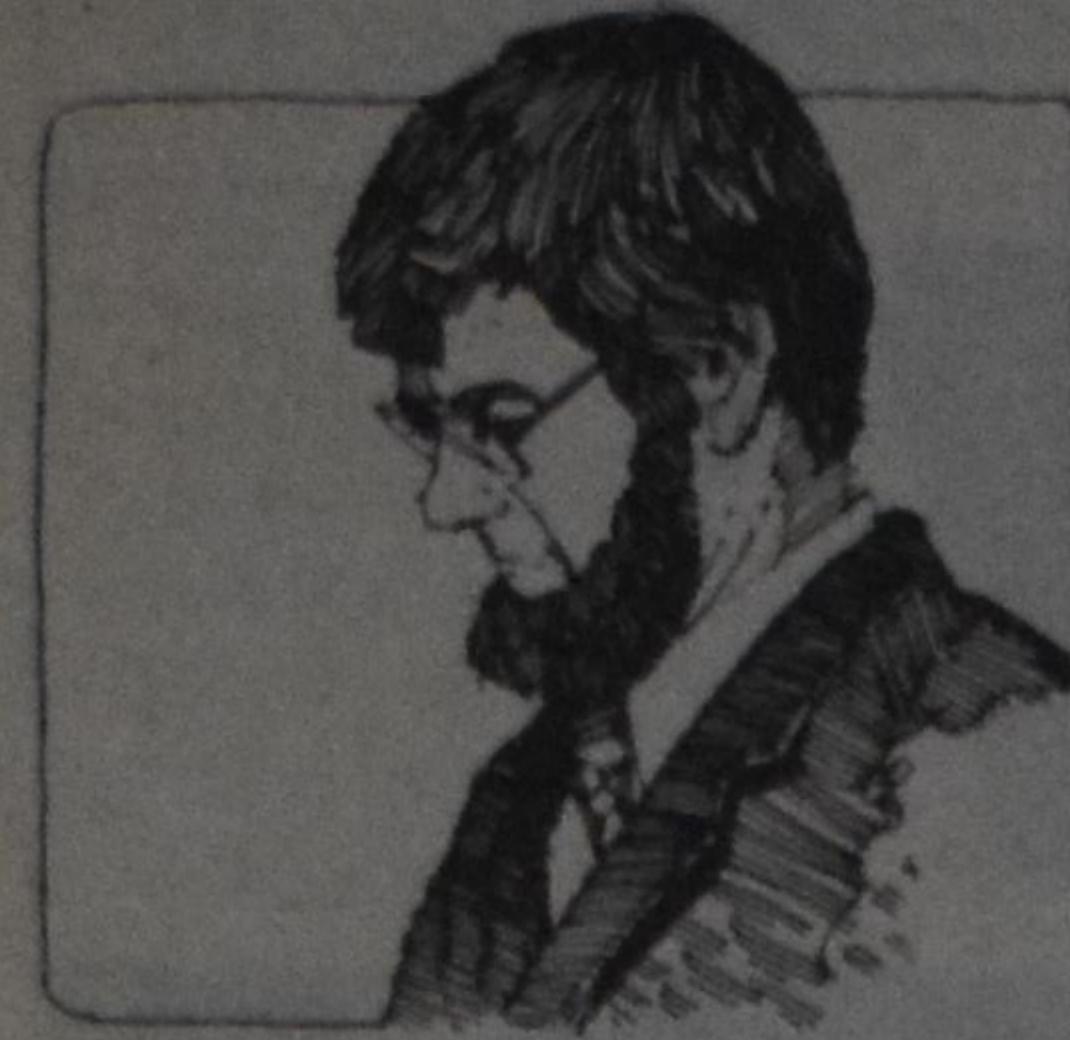
Secondly, the College considers it vital that the debt reduction program should continue this year, with the objective that total debt elimination can be attained by 1987. This debt reduction project has been initiated by The King's College Foundation, with marvellous results to date. Approximately 200 friends of the College together donated over \$200,000 towards debt reduction. But the majority of College constituents were not aware of this project and, until now, had no opportunity to participate in this worthwhile undertaking. The opportunity is now here, and we appeal to our constituents to donate something extra this spring in support of debt reduction.

The 1986 Campaign for King's: Building Together — March 16 through March 31. Much planning has gone into it. But it is now out of the hands of the planners. It is in the hands of the volunteers. And mostly, it is in the hands of friends and supporters of The King's College! □

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President's Message



It has become abundantly clear to me this past year as I have carried out my mandate as new President, that Christian higher education is a communal effort.

Am I stating the obvious? How can you operate a college without a team of dedicated people? Faculty members, administrative staff, students, people who serve on the Board and Senate — a whole network of people is associated with the operation of a college.

Indeed, these people need to work together as a team in order for the College to function smoothly and efficiently, and in order for the spirit of the College to be one of harmony and cooperation. However, when we say that a Christian college is a communal effort, we do not only refer to the college community that works in our building and busies itself with the day-to-day operation of the institution. There is more to it than that.

Christian higher education is not only a team effort; it is a communal responsibility.

This means that the entire

Christian community is involved.

Why are we all involved? Because as Christians we communally work in God's kingdom. As is very clear from 1 Corinthians 12, the Lord's people form a body with many members, and the members work together for the good of the body. Of course, each member has his or her task in the body. Thus not everyone works in the context of Christian higher education; not everyone is a member of the team which daily occupies itself with it. But, being all members of one body, we are all implicated in the various tasks which we communally do in God's kingdom.

In practice it is also evident how that involvement takes on specific forms. Our Christian community needs to prepare people for positions of responsibility and leadership. It needs to inform itself on issues, and it needs to be able to articulate a Christian witness regarding our role in this world, in society, in business and economics, in a host of situations and with respect to many issues that we must deal with as Christians. A Christian college or university has the mandate to make this possible. Even though we do not participate ourselves in that process directly, the community is profoundly affected by this educational activity. Therefore we must make sure that Christian education is available at all levels. We have this responsibility in obedience to God's command that we must build for the future in order that ideals and principles which we hold dear can continue to be articulated as they apply to contemporary issues.

A Christian college such as The King's College needs to be built up and supported by the entire community. We cannot take the position that only those who benefit directly from the process by attending should pay for most of it in tuition. While this seems to be the trend in some private Christian educational institutions, this is not fair to the students or their parents. Since the entire community must see it as its task to provide Christian education, and since it benefits from it, it should also share in the financial responsibilities which this implies.

I am pleased that this is the case at The King's College. In early years up to 70% of the College's budget was carried by the supporting community at large. This current year when we also receive help from the government, 55% of the budget is still supported by donation. I think that is just great. As the College grows to maturity the community's share as a percentage of operating cost will probably drop. Nonetheless it will remain a substantial fraction and I believe that is proper.

I therefore ask you to continue to help us build the institution together. Much building needs to be done, not so much with mortar and brick at this time but more in terms of programs and services. The College must grow in enrollment and diversity of curriculum in order to become a viable four-year undergraduate institution in the not-too-distant future.

I hope that many will be co-labourers with our team here at King's in this building process.

□
Dr. Henk W.H. Van Andel
President

Face to Face



Ingrid Vonkeman

"It's been the best three years of my life. I've learned so much, met so many people, and discovered things about myself that I didn't know before. King's is a good place!"

Ingrid Vonkeman
Iron Springs, AB
Third-year Student
President of the Student Coordinating Committee

Courier

Vol. 11 No. 1 Spring 1986

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The King's College is a Christian liberal arts college offering university-level education.

Fraser Valley Hockey Tour

On Thursday, December 26 at 6:30 am, Dr. Robert Day (coach, sometimes player) and fifteen members of The King's College Hockey Kyries (men) set off in four compact cars and one grandmother's pick-up truck over the mountains. Destination: Abbotsford, British Columbia. Thanks to the efforts of Tony de Waal of Chilliwack, BC (King's and Kyries alumnus) and Richard Riemersma of Abbotsford, BC (King's staff alumnus), the Hockey Kyries were able to schedule a six game, three practice, nine day tour throughout the beautiful (and wet) Fraser Valley. The tour was a great experience for the team (except the coach) and the players experienced an increased sense of camaraderie and a feeling of being a closely-knit team. The coach learned to appreciate the trials and tribulations of babysitting (e.g. Bob, do we have any milk?).

The team also staged three aggressive practices between games and worked on break-outs, drives, and centre pinches — lots of fun! Socially, they attended church together, staged a ten-pin bowling tournament, had a Sports Day at Abbotsford Christian High School, played water polo, celebrated New Year's Eve at de Waal's farm, and contested volleyball with the Abbotsford Christian High School squad. The entire team stayed together at Rich's house and consequently had a great time, except for Rich's housemates (Rich left town — thanks Frank, Dave!). The team expenses were kept reasonably low thanks to the generosity of Rich's housemates, de Waal's, and others who provided us with lodging, victuals, and transportation. As a result of this assistance, a small part of the College was able to go out to our supporting constituency. This is a pleasure for the College as well as the hockey team. They hope to visit other parts of western Canada in the future. □

The King's College Choir: BC Bound!



The King's College Choir (1985) pauses for a pre-tour photo.

"A New Song" is this year's theme for the Choir's annual Spring Tour. The itinerary follows:

March 21	Emmanuel Christian Reformed Church, Calgary, AB	*8:00 PM
March 23	Langley Christian Reformed Church Langley, BC Duncan Christian Reformed Church Duncan, BC	10:00 AM 7:00 PM
March 24	Vancouver Christian School Vancouver, BC Maple Ridge Christian Reformed Church	2:30 PM *8:00 PM
March 25	Fraser Valley High School Surrey, BC New Westminster Christian Reformed Church	9:45 AM *8:00 PM
March 26	Abbotsford Mennonite Educational Institute Chilliwack Christian Reformed Church	9:30 AM *8:00 PM

The Choir's final concert of the year will be given on April 5 in Central United Church in Edmonton. Concert time is 8:00 PM and tickets will be available at the door or by calling the College (403) 428-0727.

* Free will offering

Foundation Raises \$200,000 for Debt-Reduction

The King's College Foundation, which is an independent body incorporated to assist The King's College in capital projects, has recently completed a very successful fundraising campaign designed to reduce the College's indebtedness.

During the first three years of the College's operation, large start-up costs resulted in substantial operating deficits, and the College had to borrow significant sums to meet its operating commitments. Since 1982, the College's budgets have been balanced, and some progress has been made in reducing this accumulated deficit. In the fall of 1985, the Foundation decided to launch an appeal with a relatively limited person-to-person approach to try to accelerate the process of eliminating this debt.

The result of this effort has been very significant. Approximately \$200,000 was donated and pledged in the last months of 1985 by about 200 individuals for the express purpose of debt reduction! Some more donations are still expected.

The result is that the College's indebtedness to the bank was

reduced by about 50%, and it now appears possible, with further efforts using both College operating funds and follow-up fund-raising on the part of the Foundation, to eliminate the debt by 1987.

The elimination of accumulated deficits is of prime importance for the College as it prepares to meet the challenges of the future. The King's College needs to plan for its own facilities, and it must improve its financial position in order to do this. In addition, interest payments and debt-reduction items in its budget hamper the development of productive programs in its curriculum.

The College is very grateful to the Foundation and its supporters for making this significant progress in debt-reduction possible. The Foundation directors and members, which are mostly farmers, and business and professional people, worked hard to make this drive a success. In addition, a number of College governors and other friends of the College were actively involved. The College is especially grateful to those who donated so generously. □

Catch A Glimpse of King's — 1986 Open House

March 6-7, 1986 will be special days at The King's College as we will open our doors to supporters and prospective students of the College for our second annual spring Open House. We invite you to visit King's on these days and enjoy the college experience.

The Open House will commence on Thursday evening, March 6, in order to allow Edmonton and area residents who are committed on Friday, to visit the College. This evening will consist of a presidential address and special lectures by College faculty. The formal Open House will be held on Friday, March 7. The program itself will be diverse and will consist of lectures and laboratories in every area of instruction at the College. Visitors will be accommodated in regular classrooms for normal lecture experiences. Prospective students will also have an opportunity to see the Student Coordinating Committee function, and interested athletes will be invited to attend open practices of The King's College Hockey and Basketball Teams. A special chapel will feature The King's College Choir. Evening entertainment will complete the day's events.

Plan to catch a glimpse of King's by attending our Open House on March 6-7. We're looking forward to seeing you here. □

The Board of Governors: Your Area Represented

The King's College would like to publicly welcome nine people, elected by the supporting constituency of The King's College, to the Board of Governors. Their names were announced at the Annual Meeting of the Membership and Supporting Community of The King's College on November 1, 1985, and read as follows:

Mr. Ed De Young, representing Lethbridge, AB
Mr. Glen Ewald, representing Smithers, BC
Mr. Ralph Huijzena, representing Abbotsford, BC
Mrs. Alice Joosse, representing Edmonton, AB
Mrs. Pearl Nieboer, representing Nobleford, AB
Dr. Edward Piers, representing Richmond, BC
Mr. John Piers, representing Neerlandia, AB
Mr. Stephen Snyder, representing Edmonton, AB
Mr. Ray Sutton, representing Victoria, BC

Congratulations to these new members of the Board of Governors.

Do You Know Who Your Governor Is?

Alberta North (Neerlandia, Barrhead, Edson/Piers, Grande Prairie area, Fort McMurray), your representatives are Mr. John Piers and Mr. Lambert Tuininga, both of Neerlandia.

Edmonton area (Greater Edmonton, Leduc, Stony Plain), your representatives are Mrs. Irene Brink and Mr. Jack Dalmajer, both of St. Albert, Mr. Dave Hubert, Mrs. Alice Joosse, Rev. Nick Knoppers, Mr. Bill Sinnema, Mr. Stephen Snyder, and Mr. John Woudstra, all of Edmonton.

Alberta Central (Lacombe, Red Deer, Rocky Mountain House), your representatives are Dr. Hedley Boschma and Mr. Tymen Hofman, both of Rocky Mountain House, and Mr. Dwight Moodie and Mr. Ray Prins, both of Lacombe.

Calgary area (including High River), your representatives are Mr. Ulrich Haasdijk, Mr. John Knibbe, Mr. Hank Verhoeft, and Mr. Richard Winkelaar, all of Calgary.

Alberta South East (Lethbridge and surroundings and communities east), your representatives are Mr. Harry Boessenkool and Mr. Ed De Young, both of Lethbridge, Mr. Hank Klok of Taber, Mrs. Pearl Nieboer of Nobleford, and Mr. William Slofstra of Medicine Hat.

British Columbia North (Prince George, Houston, Smithers, Telkwa, Terrace), your representatives are Mr. Glen Ewald of Smithers, and Mr. George Koopmans of Telkwa.

British Columbia Okanagan and Lake District, a new representative will be appointed soon to replace Mr. John Franken of Winfield, who recently moved out of the area.

British Columbia Fraser Valley, your representatives are Mr. Fred Herst of Burnaby, Mr. Ralph Huijzena of Abbotsford, Mr. Ian Kruithof of Vancouver, Dr. Edward Piers of Richmond, Mr. Nick Ringma of Langley, and Mr. John Vegt of New Westminster.

British Columbia Vancouver Island, your representative is Mr. Ray Sutton of Victoria.

Saskatchewan, Manitoba, your representative is Dr. Ray Postuma of Winnipeg, MB.

Feel free to contact your area Board of Governors representative for information, concerns, questions or whatever about The King's College. □

Alumna Wins Mozart Competition

On Sunday, January 19, 1986, former King's student, Sharon Anne Miller won the Canadian Opera Company (COC) Mozart Competition. Along with the prestige of winning first place is a cash prize of \$2000.

The annual event, which included participants from all over Canada and the United States and was aired live on CBC radio, is considered to be one of the most prestigious operatic competitions in Canada.

Sharon Anne, the youngest of the participants, was described by Mr. Lotfi Mansouri, General Director of the COC, as "the most exciting young singer today".

Sharon Anne is apprenticing with the COC in Toronto, sings on COC tours, and does some freelancing.

While at The King's College, Sharon Anne studied voice for three years under the instruction of Ms. Merla Aikman, Lecturer in Music. □

CHANGE
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Face to Face

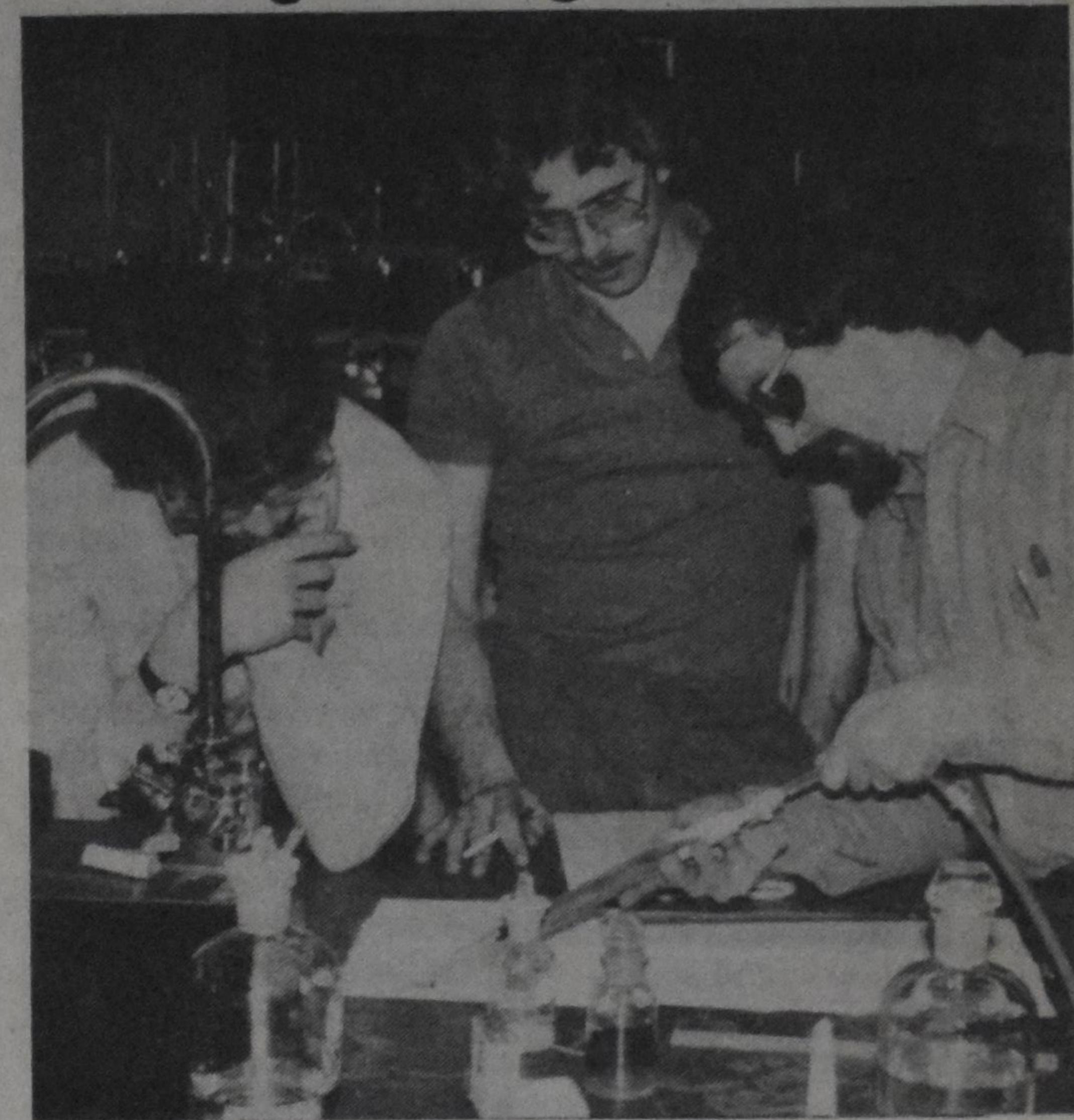


Fred Woudstra

"I decided to study at The King's College because it is located in my hometown and because it is a Christian college. I decided to remain at King's for my second year because then I knew about the helpfulness of the staff, the dedication of the faculty, and the positive community created by the students. These attitudes really become special when God is recognized as sovereign in them and when the biblical norms of creation are integrated in the classroom and in the hallways. The small student body has its disadvantages but those are overlooked because of the fellowship and the trust which spring out of the subsequent increase in personal interaction. King's really is a challenging place to learn and to grow!"

Fred Woudstra
Edmonton, AB
Second-year Student

Sciences Mature and Grow at The King's College



Dr. Peter Mahaffy, Associate Professor of Chemistry, demonstrates chromatography techniques in the chemistry lab while assistant Dave Visser and students look on.

If you had visited either the Biological Sciences Building or Chemistry Building at the University of Alberta this past summer, and found your way to the right laboratories, you would have observed two King's College students hard at work on research projects. Supervised by King's College faculty members, Dr. Harry Cook in Biology and Dr. Peter Mahaffy in Chemistry, the students, David Visser from Neerlandia, Alberta, and Janet Groenewold from High River, Alberta, were hired with a grant from a provincial government student employment program. Both students made significant contributions to ongoing research projects that these faculty members carry

out in collaboration with colleagues at the University of Alberta.

This sort of collaborative work between King's College students and faculty members indicates the maturity the science programs are developing at the King's College. We currently offer a wide range of university/college transfer programs in the natural and biological sciences. At the present time, we offer two years of biology and chemistry, and one year each of math and physics courses. This enables us to meet the needs of a wide variety of students, from those embarking on pre-professional

can't on page 4

An Essential Ingredient

by John Rhebergen

Development, as I understood it in my industrial background, is that process by which a new product is formulated in the research department, refined during test production, packaged and promoted by the marketing people, and introduced to the consumer via massive advertising campaigns. Development here at the College, however, is something quite different. It includes planning and managing fund-raising campaigns, generally promoting the College to members, supporters and potential supporters, and acting as liaison with support groups and Foundations.

Foundations? Yes indeed! The presence of the College in western Canada is strengthened by The King's College Foundation, incorporated in 1985, and The King's College Foundation (USA), incorporated in 1983. These organizations, one on each side of the Canada-USA border, have as mandate

1. to carry on activities beneficial to The King's College, such as receiving, maintaining, and disposing of property, donations, bequests and gifts.

2. to provide services to the College relating to fund management, investment, financial management, and fund-raising activities on behalf of the College.

The Canadian Foundation serves the College by raising funds for capital and other long-term projects, and was recently active in a program to significantly reduce the indebtedness of the College. The USA Foundation is primarily concerned with fund-raising and promotional work in the United States, and funding specific programs, such as library expansion. Both Foundations welcome additional members and directors. You are invited to contact the Office of Development for additional information on the opportunities and responsibilities of Foundation membership.

The College supporters who volunteer their time and expertise to serve as Directors or members of the Foundations are a gift from God, and the Foundations they run are AN ESSENTIAL INGREDIENT to the future growth of The King's College. □

Next issue: Volunteer Support — An Essential Ingredient

John Rhebergen is the Director of Development and Business at The King's College.

Sciences Mature and Grow at The King's College

cont'd.

programs leading to medical, dental or veterinary school, to students interested in pursuing a Bachelor of Science degree in one of the sciences, or an education degree with a science emphasis. Depending on the program, students can usually study at The King's College for several years, and then either transfer to another institution, or apply directly to a professional school.

We are especially excited about some further expansion of the science program, to take place during the next academic year (1986-87). The college has decided to add two new senior level courses in biology next year, as we move toward developing our own Bachelor's degrees in the arts and sciences. After much thought, we have decided to add a course in cell biology and a course in microbiology for next year, and to turn our senior genetics course from a one semester course into a full year course. Thus next year we will offer eight term courses in biology alone.

Face to Face



Carolyn Van Der Woude

"The thing that strikes me most about The King's College is that it's much more than an academic institution — it's a

The science division has also recently acquired (with the assistance of a grant) two additional microcomputers and another printer, which will be used in science classes, as well as by the faculty and the science lab coordinator. We expect the computers will be used most heavily at first in chemistry, physics and mathematics courses.

In a lighter vein, last April the college community was treated to a joint production of the chemistry and music departments, billed as the "Tri-Beaker Festival" and timed to coincide with the Tri-Bach Festival. We watched as solutions in 14 beakers changed from clear to black in time to the cannon blasts in Tchaikovsky's 1812 Overture. Although entertaining, the production also reflected many hours of calculations and experiments by three students doing a special introductory chemistry laboratory project, in which they studied the effect of concentration on the rates of chemical reactions. The three students were Harold Jansen, John Berkenbosch, and James Dykstra, all from Edmonton. □

place of learning. In the year and a half that I've studied at The King's, that word 'learning' has deepened and grown to encompass anything from reading Plato's *Republic* to sympathizing with a friend to witnessing God's daily providence. In many ways The King's is like a home away from home — there's a spirit of caring and adventure here unique to a growing college whose professors and students are united in their service to the King. Attending The King's College is like being a part of a project: I learn as it learns, I grow as it grows, and, best and most important of all, my King is its King."

Carolyn Van Der Woude
Prince George, BC
Second-year Student

Special, Extra Gift

Have you ever wished that you could make a Special, Extra Gift to us?

We have some ideas you may like.

Do you know that you can make a revocable trust agreement gift? You make a gift, and if you need it back, we will return it without questions asked.

Do you know you can make a life-income gift? You make a gift, and we will pay you an income for life.

Do you know you can make a gift in your will? Planning and proper documentation make it a real possibility for many people.

The King's College is a co-sponsor of Christian Stewardship Services. CSS works with and for us in these gift areas. Please contact CSS at 455 Spadina Ave., #210, Toronto, Ontario, M5S 2G8 (416) 598-2181 for more information. Their services are free, confidential, and without obligation.

Name _____
Address _____
Phone _____

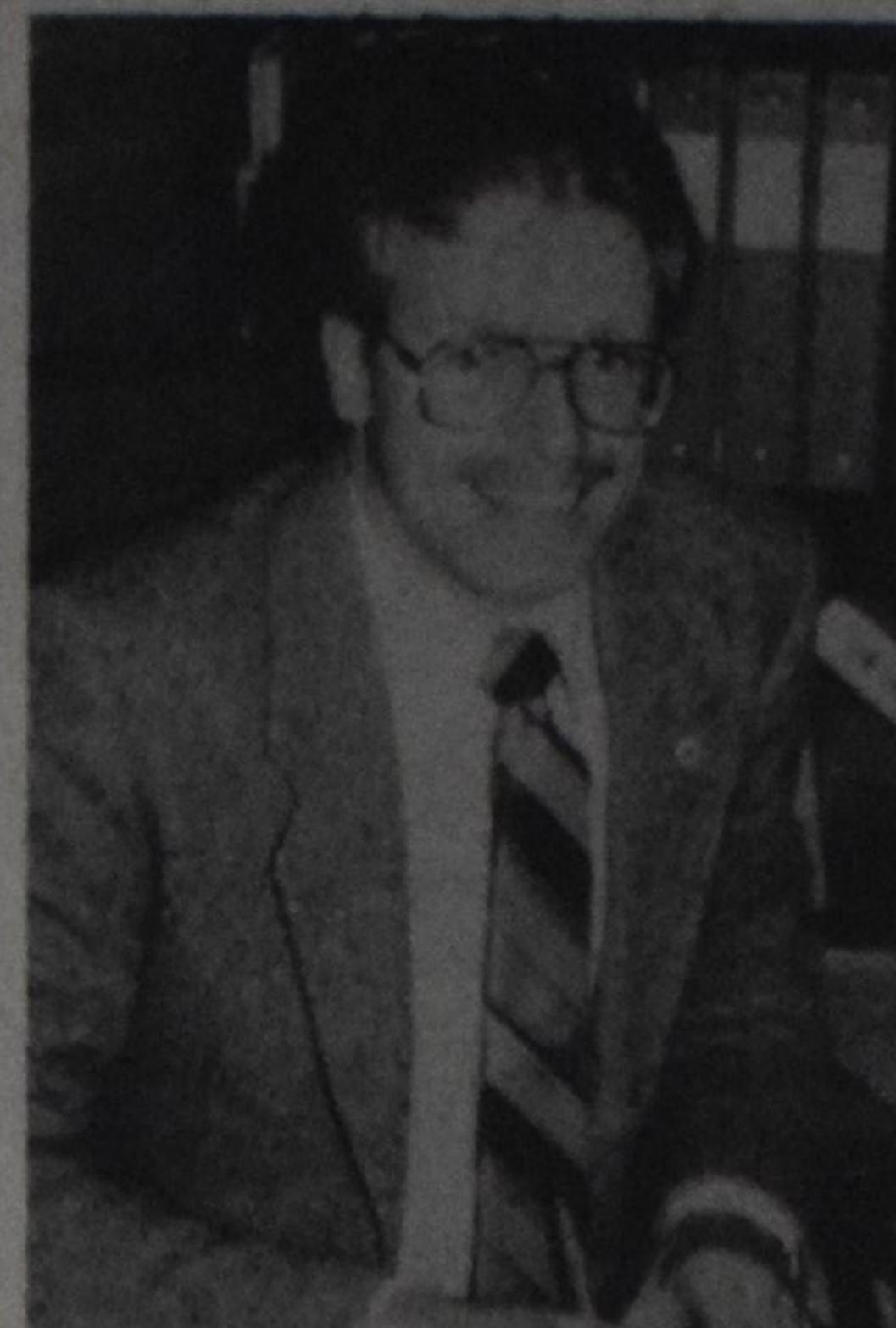
Enrollment at King's up 30%

The King's College Registrar, Dr. Robert Day, reports that enrollment increased drastically for the 1985-86 academic session. Fall enrollment was 171 students, corresponding to a full-time equivalent enrollment of 155. For the spring semester, the total number of students is 158, with a full-time equivalent enrollment of 145. Thus full-time student enrollment for the year averaged 150 students, which was the College's goal for 1985-86. This compares to an average full-time enrollment of 116 in 1984-85.

In terms of geographical distribution of the student body, 69% of King's students are from Alberta, 23% are from British Columbia, and 8% are from other provinces in Canada (principally Manitoba) and from foreign countries. We're happy to have four foreign students at King's this year. □

Life As a Field Rep

by John Peter



For almost two years, I have worked as a Field Representative for Recruitment and Development for The King's College. I've loved travelling throughout the four western provinces and in parts of Washington and Montana. There's so much beautiful country that I drive through. Then there's the challenge of finding my way around all the cities, towns, and farming communities that I visit. The actual work is endless: I make presentations to students in both Christian and public high schools, I introduce the College to ministers of various denominations, I lead youth groups in devotionals, I update counsellors in every high school I have time to visit, I counsel individual students about career choices, I thank supporters and congregations for their continued loyalty ... Basically, the work of a Field Rep is never done.

It's work that takes you away from home for days and weeks on end. It's work that leaves very little room for a personal life. But it's work that is rewarding. I guess the biggest reason for that is because I believe in this College so much. I believe it is so vital for this College to exist and say to the world, and especially to this little corner of the world, that Jesus Christ is The King of all things, including university education. And so I share the vision of The King's College everywhere I go.

I love to see young people eager to come to The King's College to not only receive a first-class university-level education, but more importantly, to explore and learn how their faith can be expressed in everything they do. I am humbled and encouraged by those whose dreams, prayers, and support are behind a college belonging to their King.

One of the bonuses of this work is the great meals I'm privileged to share in the homes I stay in during my travels. I really do feel like an emissary for a king when the best dishes come out and delicious food is piled on my plate. Then, later in the evening, friendships are built as discussion and sharing carry on, sometimes late into the night.

As you can tell, this work provides for unique experiences and challenges every day. No day is ever the same. It's a privilege to be doing this work. I thank the Lord for calling me to do this task and for equipping me with the gifts and tools that are necessary. □

Dedicated to Academic Excellence cont'd.

Secondary School Scholarships (\$500.00):

Jennie Fousert of Parkland Composite High School, Edson, AB

Christine Janssen of Caledonia Senior Secondary School, Terrace, BC

Curtis Korver of Camille J. LeRouge Collegiate, Red Deer, AB

Heather Kwantes of Abbotsford Christian Secondary School, Abbotsford, BC

Crystal Piers of Edmonton Christian High School, Edmonton, AB

Joan Postuma of Mennonite Brethren Collegiate Institute, Winnipeg, MB

Randy Stadt of Pacific Christian School, Victoria, BC

Simon Strydhorst of Lorne Jenkins High School, Barrhead, AB

Sonya Teerling of Immanuel Christian High School, Lethbridge, AB

Elizabeth van Berkel of Neelin High School, Brandon, MB

Tim Van Brummelen of Fraser Valley Christian High, Langley, BC

Karen VanderMeulen of Calgary Christian High School, Calgary, AB

Allen Verbeek of River East Collegiate, Winnipeg, MB

Andrew Zuidhof of Lacombe Composite High School, Lacombe, AB

For the first time, The King's College was granted the privilege of nominating one Alberta student for the Louise McKinney Post-Secondary Scholarship. This scholarship, valued at \$3,000.00, is made possible through the Alberta Heritage Scholarship Fund and recognizes meritorious academic achievement at the university level. This year's nominee was Harold Jansen of Edmonton, Alberta.

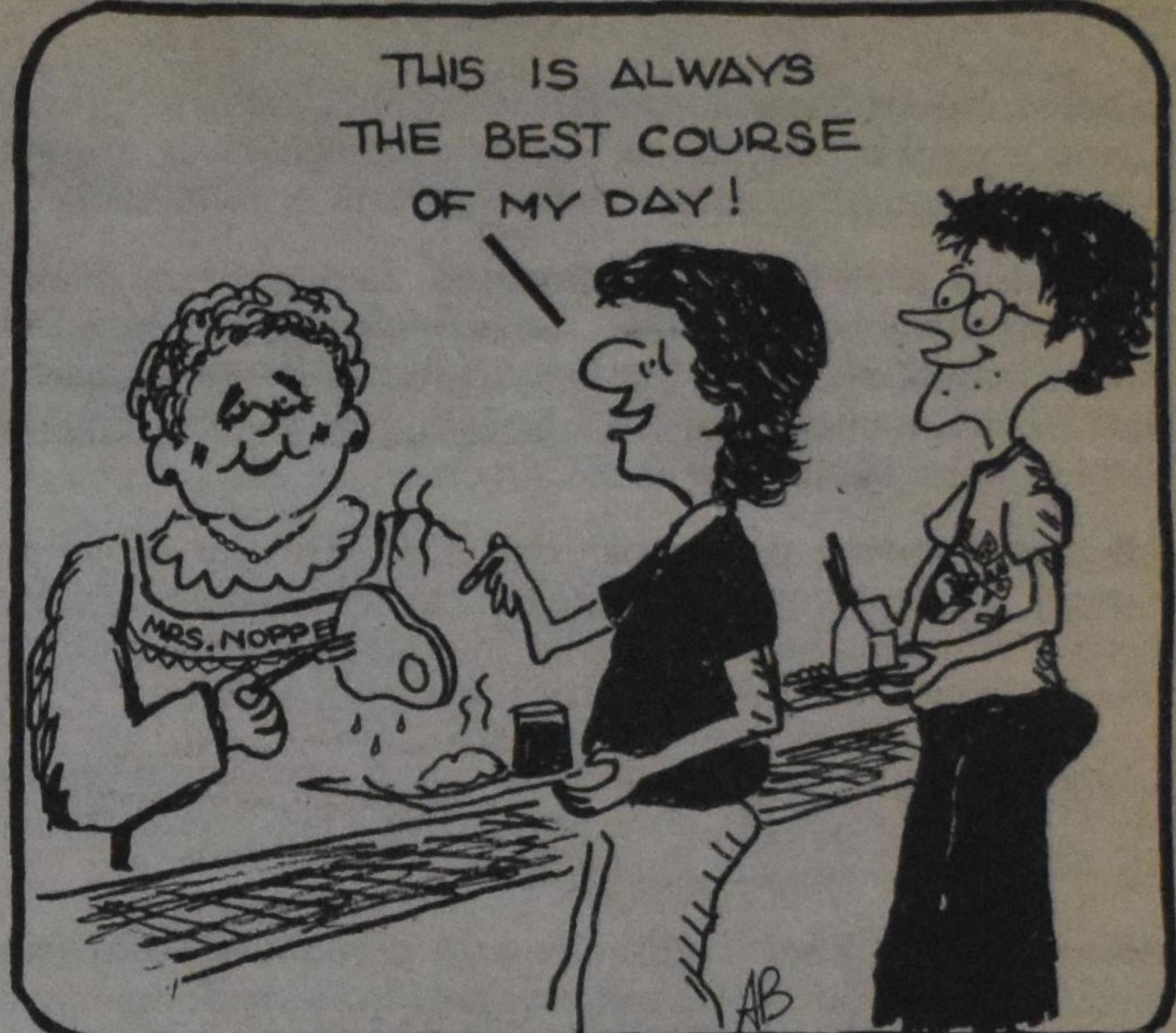
Another first in 1985-86 was the recognition of top scholarship in years one and two of study at The King's College. This Gold Medallist program was inaugurated in 1983-84 and these awards were presented retroactively for the 1983-84 academic year as well as the 1984-85 academic year. The following students received these inaugural Gold Medals as the top students at the College:

1983-84: Year I Janet Groenwold
Year II Heather Stadt

1984-85: Year I Harold Jansen
Year II Janet Groenwold

On a final note, the Office of the Registrar is pleased to announce that twenty-two full-time students achieved honours standing in the 1984-85 winter term. We are proud to note such dedication to academic excellence at The King's College. □

Enquiries concerning the introduction of new scholarships should be addressed to the Registrar.



Academics

Dr. Leslie-Ann Hales has been promoted to Associate Professor of English, effective July, 1986, by the College Board which approved the recommendation of the Senate. Dr. Hales is in her sixth year at the College and is currently serving as Faculty Chairperson.

Dr. S. Keith Ward has been reappointed to another three year term as Academic Dean. For a year and a half of his first term, he was also serving as Acting President. He will now be able to concentrate on his duties as teaching dean.

Dr. Harry Cook was in the Netherlands on sabbatical dur-

ing the period of January to June, 1985. Reports of this sabbatical indicate that Dr. Cook was able to familiarize himself with the latest techniques in lab work and electron microscopy. As a result of his work with a University of Alberta research team at the University of Utrecht, his courses have been enriched and Dutch scientists have visited Edmonton.

Dr. Sidney Greidanus and Dr. Kobie Kloppers are both on sabbatical this year. Dr. Greidanus has spent time in England, doing research for a new book. Dr. Kloppers has been studying and lecturing in South Africa and is working on a major new composition. Both will return to their normal duties in July. □

Images of downtown life

Paul De Groot

Every city has them, the men and women of downtown.

They lead solitary, unremarkable lives, at least to the suburbanites who drive past them every day. A young Christian Reformed photographer, however, was more curious about them.

Sharon Visser spent about a year wandering through the old apartment buildings near the downtown core of Edmonton, Alberta, photographing their occupants. Her exhibition "Living Downtown" has been shown in Edmonton and other Alberta locations recently.

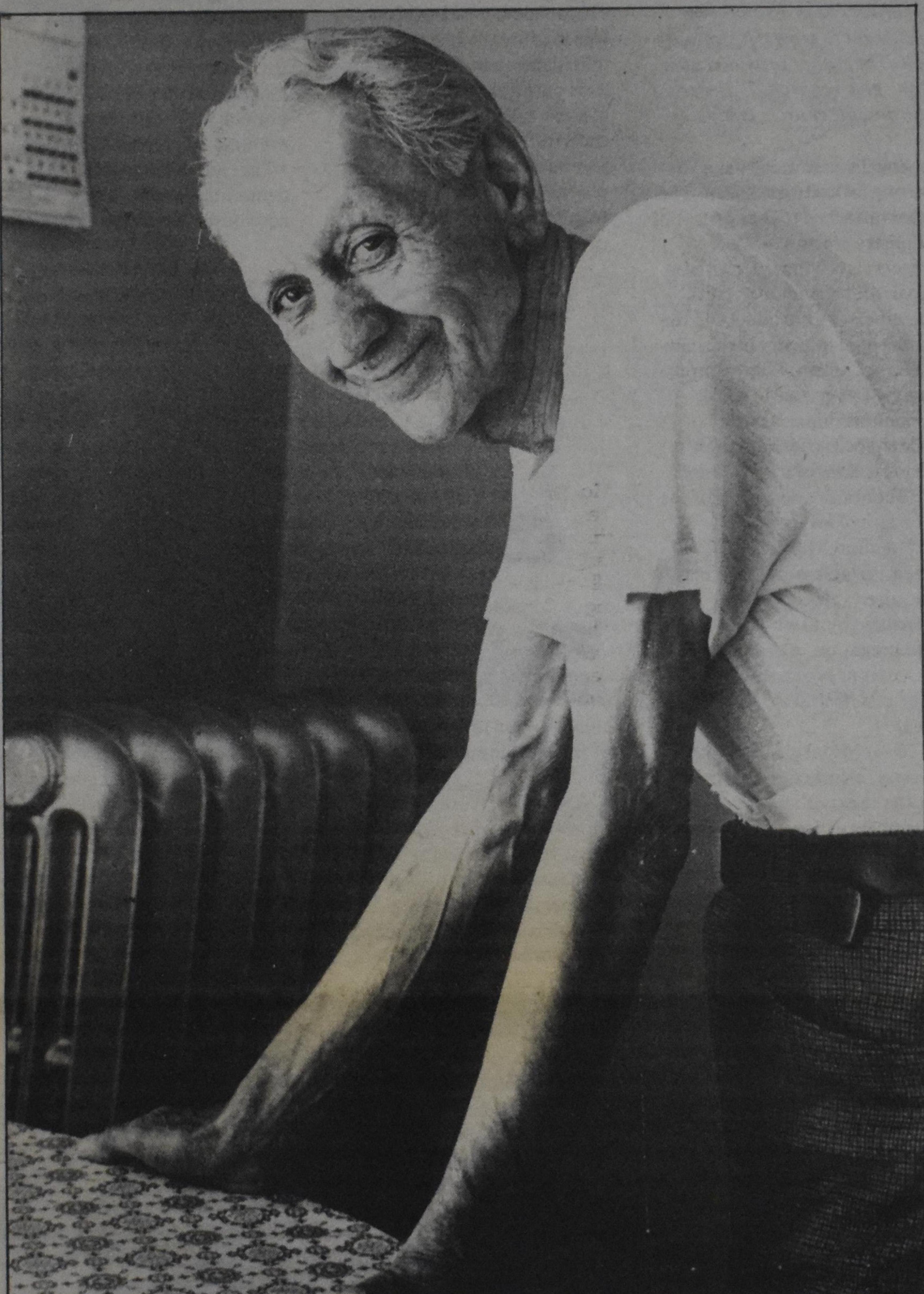
Visser, photographed the residents in black and white, but used watercolours to tint the human figures. The result is images of people who emerge from grey surroundings with remarkable life.

The project, aided by a \$1,000 grant from a government cultural agency, brought Visser into the lives of many of the people she photographed. One, Joe, died shortly after Visser photographed him and his cat. She attended and photographed his funeral as well.

Modest lifestyles

Downtown does not mean down and out, Visser found. Many of the residents of the area hold steady jobs, and several of her photos showed married couples in the area. They live in the small rooms of downtown walkups because they have no need or desire for anything else, Visser says.

The man who died during the project, for instance, was caretaker of a building whose modest salary was matched by



One of the downtown residents photographed by Sharon Visser

"It doesn't take much to make their day sometimes."

an even more modest lifestyle. Much of the money he made as caretaker of his building was sent back to relatives in his native Czechoslovakia. When he died, he was buried in a coffin far fancier than anything he owned when he was alive.

Because many of her subjects, particularly immigrants, were quite lonely, Visser learned that "it doesn't take much to make their day sometimes," other than a few words from someone else.

Mixture of responses

Visser concentrated on 11 downtown buildings, sometimes being yelled at by caretakers, other times welcomed. She poked her nose through open doorways on hot summer days.

Getting a natural pose often meant returning for a second or third time, and she still keeps in touch with a few of the people she met. Others she told about basic community services, such as a drop-in centre, which she felt they might find useful.

"I feel a certain responsibility since I came into their lives. But it was hard, sometimes, to know how much you should get involved."

Reactions to her show in Edmonton, the first she had done devoted to a single project, were mixed, she said.

"Some people found it really interesting. And some said they couldn't understand why anyone would do it."

Paul De Groot is Religion Editor of the Edmonton Journal.

what the circumstances.

Christian middle-aged women have usually reached a stage of maturity not just psychologically but also in their relationship to their Saviour. They can look on the past with thankfulness and look hopefully to the future. They are not afraid of loneliness or death because they know who is their Only Comfort. Having the frame of mind of a mature Christian certainly allows a woman to look at life in a positive way. That can find expression in very practical every day matters.

Women whose children have left home are sometimes said to be suffering from "empty-nest syndrome." The women in my survey, however, did not bear this out. Most did agree that the main focus of their life had been to raise their children as best they could in the fear of the Lord. But these same children still required their attention, concern and prayers. And now

there were also grandchildren to contend with. Several used the child-caring expertise teaching catechism and Sunday School, and looking after children whenever the need arose. As one said, "It keeps me young and active."

Keeping active is certainly an important goal. The departure of children allows one to take it easy and to do the things one has always wanted to do but didn't have time for. But being suddenly blessed by a sea of "free time" can be a traumatic experience. A person who has always found satisfaction and purpose in caring for others can feel lost and useless without it. There is a void that must be filled.

It has been found that women who started working outside the home at an early stage when the children were all in school experience less psychological stress when these children eventually leave home. This is not to say that all

women should therefore look for a job. But it does point to the fact that a mother must realize that she will not always be raising children. She must prepare for the future by developing other interests and activities that may occupy more of her attention at a later period in life.

Maturity brings freedom

If women were to take stock of themselves and their lives once they had reached middle-age, most would find themselves in a favourable situation. They have arrived at that mature stage when the skills that came with growing older have been fully developed. A decade earlier they would have become painfully aware of their own limitations. They may have despaired that all the dreams of youth are not necessarily going to come true. Now they have learned to accept that and to

appreciate what, by God's grace, has been given them. They no longer have the all-consuming responsibility of raising children. They don't have to worry about developing a self-image or trying to fit in with others, as they did in earlier years. It is to be hoped they don't have illusions about themselves any longer — they can face who and what they are, faults and all.

Through medical advances God allows the average woman a life expectancy of 78 years. At the mid-point of life, one can look back and realize that one era may be behind but another is ahead. And the one still to come can be just as enjoyable and just as fruitful. When asked whether they considered their present life better or worse than that in young adulthood, my survey respondents refused to say one or the other. "Just as good, but different," was usually the response. And it is

Continued on page 12 ...

Society

Is your church a hospitable church? (2)

Dirk J. Hart

In our January 24 issue the author observed that the Bible teaches hospitality but that there have always been assimilation problems in the church. Churches must want to grow if hospitality and assimilation are to take place at all. The author provided a list of reasons why new members stay in any given church. This week he takes us further in examining the hospitable church, asking us to check how our church ranks.

The hospitable church has certain characteristics that identify it as a church organized for winning, receiving and assimilating new members.

- Worship services are clearly a high point of the congregation's life and are conducted with sensitivity to visitors and new believers. Members gladly take friends and neighbours to church. Visitors are welcomed and identified. Ushers and greeters are trained. Sermons are positive, include a clear call to commitment, and articulate the good news. There is opportunity for socializing and refreshments before or after the worship service. Visitors will hear from the church within a week by phone, letter, or personal visit.

- The congregation has a well-defined concept of ministry which includes an evangelistic strategy. The leadership and membership are committed to the concept of ministry, and the

evangelistic strategy has a strong followup program. The goals attached to the concept of ministry are measurable, success is celebrated, and new goals are set annually. New members are introduced to the concept of ministry in the new member's class. Some churches may ask everyone to sign a "membership covenant" which spells out the church's expectations of its members and contains a summary of the concept of ministry.

- The church has a new member's class (pastor's class, inquirer's class) which is attended by all who join the congregation, whether by transfer or profession of faith. The class is held at least twice a year.
- The spiritual gifts of most, if not all, members are identified, with the expectation that members will use their gifts in church and kingdom service. Members with the gift of hospitality are active in the assimilation process. New members are regularly given

assignments that fit their spiritual gifts.

- New members are expected to join in some group or activity that places them in contact at least once a month with other members. The church cheerfully adds new groups several times a year in order to accommodate new members or, alternatively, divides the

church. Usually this is done in a morning worship service. If this is done twice a year, the public welcome is associated with a reception after the morning service or with a potluck supper on Saturday evening.

- The church has a hospitality committee, a new members committee, or a congregational

effective group life is fundamental to growth and incorporation.

- **New groups ratio.** Of the groups that now exist in your church, one of every five should have been started in the last two years. Groups tend to reach a saturation point somewhere between 9-18 months after their formation and will, in most cases, no longer effectively assimilate new people. The remedy is new groups which involve new converts and members.

- **Friendship ratio.** Each new convert or member should be able to identify at least seven new friends in the church within the first six months. This is a crucial time factor since new members not integrated into the body within that time period will usually drop out.

- **Visitor ratio.** Of the first time visitors who live in the church's ministry area, three of every 10 should be actively involved within a year. Studies indicate that churches with an effective strategy can expect to see four of every 10 local visitors return. An incorporation strategy that focuses specifically on these second-time visitors will result in 70-75 per cent joining within a year.

- **Board ratio.** One of every five council members should have joined the church within the last two years. New members are open to new ideas and direction, and their presence on the council assures all new members that even the power structure of the church is open to them.

- **Staff ratio.** The church should have one full-time staff member for every 150 persons in worship. If the ratio reaches one to 250, it is unusual to see any significant increase in active membership. While more persons may join the church, the back door will open wider and wider (From: *Institute of American Church Growth Newsletter*, 1984).

One definition of successful witnessing reads thus: "sharing the Gospel in the power of the Holy Spirit and leaving the results to God" (Dr. D. James Kennedy). The hospitable church will want to change this definition to "sharing the Gospel in the power of the Holy Spirit and expecting the results from God," demonstrating that expectation by making room for new members in the fellowship, service and leadership circles of the church.

The Christian woman in middle-age

... continued from page 11.

true that middle-age for many women is a rather comfortable period in life.

It is a time of stability. Approximately 90 per cent live in families, 75 per cent with their husbands. These are years of relative plenty. There is increasing personal and financial freedom, and family income is at its peak. How do we use our freedom and time, talents and financial resources? Do we also use in the Lord's service our inner resources that we have built up over many years? Jesus said, "Where a man has been given much, much will be expected of him." The middle years can still be a time of personal growth, even as we dedicate ourselves to Kingdom causes. Many women in this age group form the backbone of community and church life because they have responded to the needs of their particular community just by giving what they had of themselves to offer.

Let me give some examples from the women who shared their thoughts with me: "It is my experience that 'sharing' usually comes unexpectedly. Several younger persons are willing or even anxious to relate their problems to me, expecting advice or just a listening ear.... It is often an opportunity to witness."

"I can share my experience: my faith, my mistakes in life,

my growth, etc."

"I help out as volunteer at the Christian school, and help out and knit for bazaars."

"Being absolutely persuaded that Christ is the answer to all problems in the world today — it's hard to be quiet!"

Serving with life experiences

These are examples of the types of activities that women are and can be involved in; activities that are really natural extensions of their own life experiences. So many volunteer activities, whether they are church-related or in the wider community, make use of the abilities that women with a Christian love for others have honed close to perfection by the time they reach this age group.

I complimented one woman on her good writing style. She was surprised and told me that she had always felt inadequate in making essays for Ladies' Society. But those essays and many years of letter writing to Dutch relatives had developed a writing skill she could be proud of. For others, the years of raising large families taught skills that are now being used for caring for and teaching children, extending hospitality and organizing social affairs.

Obviously, lack of education need not stand in the way of anyone willing to reach out in service to others. But middle-

age can be a time when women might need to expand themselves by taking courses and developing completely new skills and interests. It is also a time in which, rather than becoming bored in a marriage relationship, that relationship can be renewed. It is time for thankfulness for blessings past and present, and a time for prayerful consideration of the future.

In another generation, the circumstances for persons in middle-age even in our own circles might well change. The modern young woman now often has life experiences quite different from her mother: more education, a smaller family, or perhaps no family, and probably a career.

Daughters of immigrants also will have escaped the kind of war and immigration experience, accompanied by a change in culture, that their mothers experienced. These differences are bound to have an impact on the way we look at life. But for a Christian woman, one thing will not change no matter what age and time we live in. Our heavenly Father still holds us in His hand and guides us down the future.

Lord, thou hast been our refuge from generation to generation.

Alice Los is a housewife and C.C. columnist living in Kemptville, Ontario.



congregation into households or shepherding groups of some kind.

- New members are assigned a sponsor who will befriend them, help them feel at home in the church, and introduce them to other members.

- There is a public welcoming procedure for all who join the

life committee which plans and monitors the assimilation of each new member for one year and alerts the pastor or elders when a new member shows signs of dropping out.

- The leadership circle of the congregation is open to new members. Several members of the church council have joined the church in the past two years.

Few churches will have all of the above characteristics. But the church that takes hospitality seriously and wants to grow will have at least six of the nine fully operative.

Check your ratios

A church desiring to win and incorporate new people needs to have its ratios in order. Research by the Institute of American Church Growth Data Bank indicates that the following minimum ratios are essential for a church that is serious about evangelization and incorporation.

- **Role/task ratio.** There should be at least 60 roles and tasks available for every 100 members in your church. Any fewer than this creates an environment which produces inactive members. Make your new roles and tasks focused on meeting needs and changing lives.

- **Group ratio.** There should be at least seven groups in your church for every 100 members. If there are too few groups in which members can build meaningful relationships, a large number of inactives will exit through the back door. An

Dirk Hart is Denominational Minister of Evangelism for Chr. Ref. Home Missions

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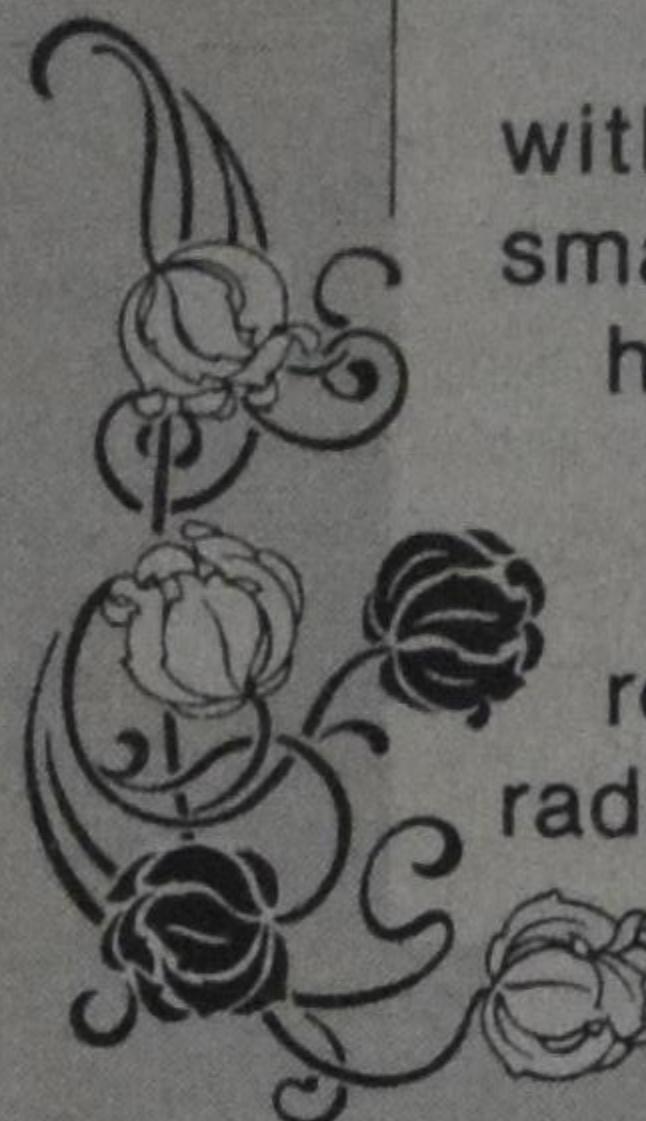
Leonard de Vries, LL.B.

Also Dutch Law



housefly

I saw my first housefly
of the year
welcome the countless
creatures of spring
some see their first buds
and blossoms
others spot their first
robins
fortuitous that I am
I saw my first housefly



children of the sun in laughing
radiance and grimy fingernails
pass through my kitchen door
with hands that heap with dandelions
small new toads and ditch-born snails
held and fondled captive for a
moment's gift of wonder
and affection
released again into the warm
radiant laughter that they share

The poetry of Mary Steenland

Of bleeding hearts

She sits, a heap of bewilderment and terror
her pocketful of dreams scattered across the floor.
Did she trip ten feet? Did she trip two feet?
Her gentle giant measures his destruction.
He hides his abuse by sardonically claiming
only two feet ... this time
but cannot fool the woman whose body has taken his
unguarded rage.

The young man whose heart bleeds
for the victim of police brutality
hurls his wife to the floor
as she protects his unborn child.

The lawyer whose heart bleeds
for the oppressed native peoples
gushes his apology: oh yes, but my training
taught me to turn my head.

The red-faced judge whose heart bleeds
for lack of justice in the land
acquits the batterer and quips: but all marriages
have their little skirmishes, don't they?

They are the smiling, caring ones.
They will give their
lives for justice ... men of principle
... lovers of causes.

Each has a wife who tripped and fell behind
closed doors
under cover of her own home roof.

And the bleeding heart of the wife
who finds herself bullied to the floor
... would he clobber his unborn child too?
Only her own heart bleeds as
she gathers the pieces of broken promises
battered dreams
and climbs the stairs.
Only her own, her own only, only
... her only own.

silence sits on my shoulder

*The silence that sits
on my shoulder
and whispers softly
into my ear
knows the innocence of
the burning-soft summer sun
and tells love's secrets
in the rustling grass.
Silence dissolves the cries and whispers
of loneliness
and listens to the sonorous hush
of a deep-sleeping love-child.
It speaks with a resonance
rare as trillium
against new-fallen snow
rich and delicate as birdsong
in the night.
Silence speaks
nestles on my shoulder
and sleeps.*



Pigeons

A boy, outgrowing his pant-legs, has
his head full of pigeons.

He soars with the wing-span of glossy
pigeon feathers
and his eyes sparkle with the sighting of
tiny naked nestlings, nurtured in the warmth
of their mother's body.
Sleek, steel-gray pigeons fly through the
corners of his mind
and a white pigeon sits on his shoulder.
He holds brown mottled fledglings close to
the beating of his heart
and flies far-out and home again with
the pigeons that stir his thoughts.

Hang on, hang on to the pigeons, boy.
Let the pigeons have their way with you
while your pant-legs grow shorter.

written for Jeremiah

Classifieds

Classified Rates	Anniversaries	Obituaries	Obituaries	Obituaries	
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements. Tearsheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p>	<p>1951 February 22 1986 With joy and thanksgiving to our heavenly Father, we celebrated with our parents and grandparents, FRED and SWANNY ERINGA (nee Bijma) their 35th wedding anniversary. May the Lord continue to bless them in the years to come is the wish of their children. Cathy & Russ Highfield; Mark, Lisa — London Wilma & Carl Klein-Geltink; Christopher, Darryl, Nathan — Woodstock Sylvia & Stewart Van Schepen; Kevin, Sarah, Nicholas — Woodstock Martha & Bob Van Schepen; Benjamin — Ingersoll Edith — Woodstock Home address: R.R.#5, Woodstock, ON N4S 7V9</p> <p>RINNY and BILL GERRITS 25th wedding anniversary March 3, 1961/1986 Open house: Sunday March 16, 1986, 1-4 p.m. and 7-10 p.m., R.R.#3, (6th Line), Georgetown, Ont. Please direct any gifts to the Toronto District Christian High School Building Fund, "Blocks and Bricks." We thank the Lord that we could be the "arrows" in your "quiver" (Psalm 27) and we pray the Lord will continue to bless our family through you for many more years. Love: Doug & Gwen Joan Byron & Lucinda Jacqueline Esther Paul</p> <p>Bottrel, Alta. Calgary, Alta. 1951 March 22 1986</p> <p>PHIL and LEE VANDERVEEN (nee Scholing)</p> <p>"The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord turn His face upon you and give you peace." (Num. 6:24-26) With thankfulness to our Lord we rejoice with our parents and grandparents in their 35th wedding anniversary. It is our sincere prayer that God will continue to bless them and keep them in the years to come. With all our love, their children: Henry & Gerrie VanderVeen Andy & Veronica VanderVeen Phil & Linda VanderVeen Alice & Don Brown Linda & Ron Dees Ron & Joanne VanderVeen Len VanderVeen and 22 grandchildren. Home address: Box 38, Site 2, SS3, Calgary, AB T3C 3N9</p>	<p>"... what shall I answer thee? I lay my hand on my mouth." (Job 40:4b) It is with great sadness that we share with you the sudden death of, JANE NEUTEL (nee Suk) whom the Lord took unto Himself on Monday, February 17, 1986. We grieve as her loved ones with our loved ones. We'll miss the joy and happiness she shared with so many. But our comfort lies anchored in the sure promise that the Lord has overcome this world of sin and death. "Behold, I make all things new." (Revelation 21:5a) The funeral took place from the Calvin Chr. Ref. Church, Ottawa, on Friday, February 21, 1986. The Neutel and Suk families. Correspondence address: 948 Parkhurst Blvd., Ottawa, ON K2A 3M9</p> <p>On January 8, 1986, after a lengthy illness, the Lord called home to His eternal glory, FREDA NOORLOOS Beloved teacher at the Cambridge Christian School. Freda's life was a powerful testimony to the grace of God. May the Lord comfort the bereaved family, her parents, brothers and sisters as well as all who mourn her loss. "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. What then, shall we say in response to this? If God is for us, who can be against us? He who did not spare His own Son, but gave Him up for us all — how will He not also, along with Him, graciously give us all things?" (Rom. 8:28,31, and 32) The Board of the Cambridge Chr. School Society, Cambridge, Ont.</p> <p>You're not alone. The Saviour will wipe away your tears, from pain and guilt release you and calm your troubled fears. The Shepherd gently leads you and brings you safely home. His tender arms surround you. You're not alone. On Tuesday, February 11, 1986,</p> <p>JOHANNA GEERTRUIDA PENNINGS (nee Heideman) received fulness of life in her 81st year. Although mourning our loss, we rejoice in her victory. Predeceased by her husband and our father, G.H. Pennings and her daughter and our sister Christina Lammers. Dear mother of: Henry Pennings — Brampton, Ont. Bert & Thea Pennings — Carrying Place, Ont. Dinie & Andy Hogeveen — Simcoe, Ont. Bill Pennings — Fort McMurray, Alta. Grace & John Smith — Cambridge, Ont. Gary & Corrie Pennings — Mountsberg, Ont. Willy & John Paul — Waterdown, Ont. Hennie & Bill Vanderschae — Rockton, Ont. John & Virginia Pennings — Cambridge, Ont. and a special mother to John and Miriam Lammers of Brampton, Ont. "I will never leave thee nor forsake thee." (Heb. 13:5b) Address: Mr. and Mrs. John Smith, R.R.#22, Cambridge, ON N3C 2V4</p>	<p>Garyp, Fr. Oakville, Ont. 1905 1986</p> <p>TEIJE (Ted) POSTMA</p> <p>The Lord took quietly in his sleep our husband, father and grandfather, Mr. Ted Postma, at his home on Sunday, February 9, 1986. He was in his 81st year. He is survived by his wife Sylvia Postma (nee Vonk) and children: Eda & Jerry Wedzinga — Burlington, Ont. John & Hilda Postma — Millgrove, Ont. Tilly & Bill DeVries — Oakville, Ont. Nick & Margie Postma — Oakville, Ont. Shirley & Jon Thorleifson — Victoria, B.C. Alice Postma — Toronto, Ont. Winnie & Barry Putman — N. Burnaby, B.C. Betty & Tom Bryden — Port Moody, B.C. Hilda & Art Hoekstra — Ladner, B.C. John & Cobi Postma — Burlington, Ont. Also 30 grandchildren and nine great-grandchildren. Also survived by two brothers, Sam Postma, Abbotsford, B.C., and Wessel Postma, Friesland, Netherlands. And one sister Hilda Scharinga in Hamilton. We ask that, in lieu of flowers all donations be forwarded to: The Lighthouse, Inner City Ministry, 1008 Bathurst St., Toronto, ON M5T 1R4. Home address: 117 Margaret Dr., Oakville, ON L6K 2V9</p> <p>In His love and compassion, after a lengthy illness, our Lord took to Himself, on February 3, 1986, our dear husband, father, grandfather and great-grandfather,</p> <p>LEENDERT VAN RY at the age of 72 years. Beloved husband of Grace Van Ry (nee Linker). Dear father of: Fred & Heidi Van Ry — Nobleford, Alta. Diane DeBoer — Strathroy, Ont. also eight grandchildren and one great-grandson. "Blessed are the dead who die in the Lord." (Rev. 14:13) Home address: 161 Front St., E., Strathroy, ON N7G 1Y8</p> <p>"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom. 14:8) On February 3, 1986, the Lord took home, after a lengthy illness, our beloved brother-in-law,</p> <p>LEENDERT VAN RY Beloved husband of Grietje Linker. Strathroy, Ont.: J. Linker (vander Veen) G. Kobes (Linker) B. & W. Linker (vander Velde) The Netherlands: J. & H. Linker (Kobes) J. Rodenboog (Linker) D. Linker (Homan) G. & T. Linker (Linker)</p>	<p>On February 6, 1986, the Lord took to His heavenly home our dear father, grandfather and great-grandfather,</p> <p>LEENDERT JAN VERMEY at the age of 83 years. Beloved husband of the late Jannetje vande Torren. Dear father of: Connie & Roel Barneau — Chateaugay, Que. Trudy & Frank Veltenaar — Chateaugay, Que. Gerry & Erika Vermey — Kamloops, B.C. Tina & Fred Drok — Roxboro, Que. Dear grandfather of: David & Bellinda Drok — Kitchener, Ont. Beverley & George Knowles — Calgary, Alta. Gordon Veltenaar — Calgary, Alta. Leonard Vermey — Kamloops, B.C. Brian Vermey — Kamloops, B.C. Cliford Veltenaar — Chateaugay, Que. Margaret & Ed Monical — 100 Mile House, B.C. Scott Barneau — Calgary, Alta. Michael Vermey — Kamloops, B.C. Moira Veltenaar — Chateaugay, Que. Dear great-grandfather of: Kristen and Rachelle Drok — Kitchener, Ont. Funeral service was held February 8, 1986. Rev. J. Tenyenhuis officiating.</p>	<p>For Rent</p> <p>For rent in Orange County, NY, 100 acres tillable modern dairy farm, 60-cow barn plus heifer ties. Excellent condition. With or without equipment. Call: (914) 856-8097.</p> <p>Three bedroom house on Hamilton City limits close to Redeemer College and all other necessities. Available first week of April, for one year (negotiable). Call (416) 389-4856 after 4 p.m., or (416) 643-3354. Ideal for young couple or small family.</p> <p>For Sale</p> <p>Farms for Sale</p> <p>Dairy, beef, cash crop or hobby. Deal with the real estate professionals having a firm background in agriculture. Our Agri-division has a knowledgeable staff ready to handle all your real estate requirements whether buying or selling.</p> <p>Contact: ALBERT GALE REAL ESTATE LTD. 218 Prescott St., Kemptville, ON K0G 1J0 Telephone: 1-(613) 258-5795 or evenings Lou Matura: 258-5926 Gerry Seguin: 258-5884 Delburn Baker, Crysler, Ont. 1-(613) 987-2805</p> <p>As a further service to our clients, we have representatives who are fluently bilingual.</p> <p>For sale: 100 acre dairy farm, all workable, 85% tiled on two paved roads five miles from Drayton, Ont. 42 tie-ups, modern manure handling system. \$165,000 or can be sold with cows, quota and machinery. Contact: Richard Lubberts, R.R.#3, Moorefield, ON N0G 2K0</p> <p>Bakery in Central Alberta. Excellent opportunity for couple. Very reasonably priced at \$25,000. Tel: (403) 346-0480.</p> <p>A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.</p>
Great is God's faithfulness. Leerdam Montreal 1936 March 4 1986	OBITUARIES				
PETER and ADRIANA BUSS (nee Runge)					
We rejoice with you and are thankful for what God has done in and through your lives. God's love endures from generation to generation.					
Your children and grandchildren: Theo & Nel Buschman; Ron & Teresa, Marc & Leona, Tanya — Pierrefonds, PQ Guus & Riek Buss; Peter, Eric, Adrian, Trevor — Guelph, Ont. Paul & Jurrendien Blezing; Gregory, Andrew — Ste. Madeleine De Rigaud, PQ					
Open house to be held on March 4, 1986, 10-12 am and 7:30 - 10 p.m. at 5033 Perron, Pierrefonds, PQ. Home address: 4983 Belleville, Pierrefonds, PQ H8Z 2S8					
Congratulations!	Looking for a teaching position? Check our classifieds.				

Classifieds

Help Wanted	Help Wanted	Help Wanted	Teachers	Teachers
<p>Full-time help required on a central Alberta dairy farm. House available. Write John Ellens, R.R.#2, Lacombe, AB T0C 1S0 or call (403) 885-5524.</p> <p>Bookkeeper: Salem has an opening in its Willowdale office for a person with bookkeeping and administrative skills. A mini-computer is used for keeping track of records. Please apply with resume to: Salem Christian Counselling Clinic, 128 Willowdale Ave., Willowdale, ON M2N 4Y2</p> <p>Smithville District Christian High School is taking applications for the position of caretaker beginning April 1, 1986, or as soon as possible. Please send applications to the Building Committee of S.D.C.H., Townline Rd., P.O. Box 310, Smithville, ON L0R 2A0. Applications must be postmarked on or before April 10, 1986.</p> <p>Dairy farm worker: Year-round employment; house available with modern conveniences; starting March 31, Picton, Ont. Wilhome Farms (613) 393-5630.</p> <p>Opening (preferably a girl) for approximately 3½ months in general greenhouse work. Starting as soon as possible. Van Eck Greenhouses, 631 Robson Dr., Waterdown, ON L0R 2H0; (416) 689-5100.</p>	<p>Single working mother with 10-year-old boy requires older lady for light housekeeping duties and cooking. In return for room and board. Salary negotiable. Phone: (416) 623-4489 or (416) 987-4798.</p> <p>Wanted: Transplanters to work in greenhouses. Apply: H. Alkema & Sons, 229 Central Ave., Grimsby, ON L3M 1X9. Phone: 945-9454.</p> <p>Help wanted: Needed immediately, young man experienced with machinery and dairy cows for full-time work. Call: (416) 342-3131 or (416) 342-2082.</p> <p>The Family Christian Bookstore in Burlington needs one full-time person (40 hours). Hours include one evening (Fri.), and every other Saturday. Work includes serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. I. Klaassens or to owner Gerry Denbok: (416) 637-9151.</p> <p>Bobby Lawn Spray of Stoney Creek is looking for two (2) conscientious young men (18 years or over) with a clean driving record. The starting date is April 15, approx. Call 1-416-643-3106 or write to Box 91, Fruitland, ON L0R 1L0</p>	<p>Live-in housekeeper to work in farm-home for father and two sons, age seven and 11. Contact Henry Eisses, R.R.#1, Debert, Nova Scotia B0M 1G0. Phone: (902) 662-3323.</p> <p>Required: married man, experienced and responsible, for dairy and general farm work. Close to Chr. Ref. Church and Chr. School. Contact George Janssen, R.R.#1, Brownsville, ON N0L 1C0; 519-877-2962.</p> <p>Help wanted for the summer from May 1 to August 31. General farm work and must also be willing to work in the household. Contact Albert Gerrits, R.R.#2, Centreville, N.S. B0P 1J0 or call (902) 582-3657.</p> <p>Recently bereaved 60-year-old man is looking for domestic help for 12 year-old special child (mild Downs Syndrome). Arrangements to be negotiated. If interested, please call or write H. Larsen, 124 Spring St., Trenton, ON K8V 3Z2; (613) 392-5247.</p>	<p>AYLMER: Immanuel Christian School is seeking applications for a possible opening in the junior grades. Applicants should possess the ability to teach French and music. Send application and resume to Andy Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6</p> <p>BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a French teacher and/or instrumental music teacher for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2</p> <p>BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.</p> <p>BRESLAU: Woodland Christian High School invites applications for a POSSIBLE opening in September, 1986. Qualified teachers in geography/choral music/P.E. may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until March 21.</p> <p>BROCKVILLE: John Knox Christian School invites applications for a qualified teacher for its grades 1,2,3 class, for September 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel.: (613) 345-1101.</p> <p>BURLINGTON: We, at Trinity Christian School, invite applications for possible openings in the primary, junior, senior grades. Please include a resume and a brief statement of your thoughts on Christian education. Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7.</p> <p>DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division and a possible opening in the junior division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.</p> <p>Vacations</p> <p>FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk. Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p> <ul style="list-style-type: none"> * Airconditioning * Waterbeds * T.V. * 26 units <p>TUDOR LODGE MOTEL 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	<p>CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for grade 5 beginning September, 1986. There is a possible opening in the primary grades as well. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).</p> <p>DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the intermediate grades. Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.</p> <p>DUNNVILLE: Dunnville Christian School invites applications to fill possible vacancies in the combined grade 5 and 6 class (full time) and in the combined grade 7 and 8 class for principal's relief (part-time). Our school is looking for applicants with strengths in music and/or physical education. Ours is a growing school situated in the Niagara Peninsula. Applications should be sent to Mr. William R. Rang, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p> <p>GEORGETOWN: Georgetown District Christian School is in need of a part-time Kindergarten teacher (3 days) for the 1986/1987 school year. Please send application with resume to the principal George Petrusma at R.R.#1, Georgetown, ON L7G 4S4; tel: (416) 877-4221 (school) or 877-6444 (residence).</p> <p>GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the grades 1 & 2 class, part-time special ed and principal's relief (80%). There is also a possible kindergarten opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>Real Estate</p> <p>Real Estate</p> <p>ADA REALTY LTD. 3412 - 102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p> <p>Stanley Vandergoot M.L.S. Realtor</p> <p>Your Complete Real Estate Service</p>
<p>JOB OPPORTUNITY Employee wanted — Please apply!!! Permanent full-time position offered for a cleaning service person. No experience required. Must have driver's license and be responsible and mature. Immediate employment. Write or call: Steamatic Total Cleaning Service 1662 Bonhill Rd., Unit 23, Mississauga, ON L5T 1E1 Tel: (416) 677-8151 and ask for Andy Louter</p> <p>Witten Home Improvements Inc. One of the largest aluminum siding companies in the Hamilton area requires qualified siding installers, roofers and salesmen. Top rates paid. Health plan and work all year-round. Please write or call collect: Witten Home Improvements 143 Hester St., Unit 5, Hamilton, ON L9A 2N9; (416) 387-1590</p> <p>CSI District II Alberta, Manitoba, Saskatchewan invites applications for the position of CURRICULUM COORDINATOR Applicants must have teaching and administrative experience and be especially gifted in curriculum development, willingness to travel is required. Please send resumes before March 22, 1986 to: Ary De Moor 10705 - 139 St., Edmonton, AB T5M 1P6 (403) 455-8904</p> <p>Green Lawn Care Company is located at 401/Dixie area. Our company is involved in lawn care, servicing South West Ontario. Because of expansion, we have openings for several people, willing to work hard and be trained to become professional</p> <p>Lawn Sprayers Must have a good driver's record for the last 5 years (some light truck experience preferred), good communication skills and be able to work with a very minimum of supervision. We offer a starting salary of \$465.00 a week. (\$576.00 after 1 year). We also pay OHIP. Anybody who is interested, please call 746-0339.</p>	 <p>PLUMBING BUSINESS OPPORTUNITY We are missionary appointees with Trans World Radio and are selling our plumbing business. It has been well-established for 30 years in the beautiful Kawartha Lakes area near Peterborough, Ont. If interested, please contact: Gerrit Van Essen R.R.#3 Lakefield, ON K0L 2H0 orphone: (705) 652-3022</p>			

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
JARVIS: Jarvis District Christian School invites applications from teachers for positions in the primary and junior areas. One of these positions is a remedial/primary or junior combination. Send your applications including references to: Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0; (519) 587-4444 (school); (519) 428-0887 (home).	LONDON: London District Christian Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.	LONDON: The London Parental Christian School invites applicants for: 1. A possible junior level teaching position in September. Qualifications in music, French or physical education would be an asset. 2. A music position for September (one day a week). Please send your letter of application and resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4	OSHAWA: Immanuel Christian School invites applications for openings in grades 3-4 and 7-8. We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4	ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in English/math; due to a one-year leave of absence. Other possible openings are in the math, science, computer, business and geography subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.
KINGSTON: Kingston Christian School invites applications for the position of an experienced, full-time teacher in grades 7 and 8 for next September. Preference to be given to someone with qualifications in math, science and physical education. Please send application and resume to the principal at 130 Wright Crescent, Kingston, ON K7L 4T9; telephone: (613) 546-4872.	OTTAWA: Ottawa Christian School has several possible openings for 1986-87, grades 4-8. There will also be an opening in administration. Direct inquiries to: John Harris, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Phone: (613) 722-5836.	ORANGEVILLE: The Orangeville Christian School has possible openings in grade 5/6, part-time remedial and for a teaching principal for the upcoming school year. We are a small school (four full-time teachers) with an enthusiastic staff and a good support community. We are looking for like-minded teachers with a background in French and/or music for our grade 5/6 position. For the teaching principal position we are looking for experienced teachers who also have a strong interest or experience in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381.	RED DEER, ALTA.: Red Deer Christian School invites applications for the primary grades. (ECS-3) (definite grade 1 vacancy). Please forward a resume, credentials and references to: Mr. D. Plantinga, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2; (403) 346-5795.	ST. THOMAS: Ebenezer Christian School invites applications for a position in the primary grades. Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.

Possible teaching positions open in:

- Elementary
- Intermediate
- Junior High
- Senior High

The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel.: (403) 455-8515

Why not advertise in C.C.?

Sarnia Christian School

invites applications for the following position:
in the 1986-1987 school year:

Principal Teacher in primary grades Other possible openings.

Please send applications to the school at:
1273 Exmouth St., Sarnia, ON N7S 1W9
or contact the school at 519-344-4562 ~

Medicine Hat Christian School

Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten	half time
Primary	two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:
Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

The Society of Christian Schools in British Columbia

invites applications for the position of

EDUCATION COORDINATOR

The SCS-BC is an organization of 36 schools, 26 of which also belong to Christian Schools International. This challenging position in educational leadership will involve four or five of the following responsibilities, depending on the candidate's expertise:

- ★ school program coordination and evaluation
- ★ school and school board consultation
- ★ curriculum coordination and development
- ★ government relations
- ★ general promotion of Christian education
- ★ office administration

The successful applicant must have experience in Christian schools. Preference will be given to candidates with administrative/supervisory background. He/she will also serve as CSI District 12 Coordinator, and will be assisted by a part-time educational consultant. The SCS office is located in the Greater Vancouver area. Salary will be commensurate with qualifications and experience.

Send letters of application, curriculum vitae, and a statement of philosophy of Christian Education to:

Mrs. Sue Contant, President
Society of Christian Schools in B.C.
10638 - 132A Street
Surrey, B.C. V3T 3X7
For more information contact
Dr. H. Van Brummelen at 604-581-8334

The Society for Christian Education in Southern Alberta operating

Immanuel Chr. School in Lethbridge and

Taber Chr. School in Taber, Alta. invites applications from teachers for the following possible positions:

Taber Chr.: Primary
Junior High French-English-Science
Address correspondence to:
Mr. B. Reitsma, P.O. Box 2256, Taber, AB T0K 2G0
Tel. 1-403-223-4550 (school); 1-403-223-2258 (home)

Immanuel Chr.: Special education

- Primary
- Intermediate
- Junior High Science
- Junior-Senior High French
- Junior-Senior High Industrial Education

Address correspondence to:
Mr. H. Konijnenbelt, 802 6th Ave., N., Lethbridge, AB T1H 0S1
Tel. 1-403-328-4783 (school); 1-403-328-7195 (home)

Attention schools:
Please send us written confirmation concerning your "teachers wanted" ads to insure that we have the correct information.

Thank you,
Advertising Department

C.C. makes a nice gift.

Events

CALENDAR of events

Mar. 1 Organ recital by John Vander Tuin at Second CRC, Brampton, Ont. (corner Steeles & McLaughlin) at 8 p.m.

Mar. 3-4 Second Annual Convention of the Reformed Christian Business and Professional Assoc. (RCBPA) at the Burlington Holiday Inn, Burlington, Ont. For info. call (416) 689-6463.

Mar. 10-12 World Home Bible League of Canada invites you to see and hear "Action Company" from Manila, Philippines. A unique singing group of six college students will present special family-oriented concerts on Mar. 10: 7:30 p.m. in Sarnia Chr. School, Sarnia, Ont.; Mar. 11: 7:30 p.m. in John Knox Chr. School, Brampton, Ont.; and Mar. 12: 7:30 p.m. in the Chatham Baptist Church, 124 William St., Chatham, Ont.

Mar. 15 Concert by the Clarkson Christian Reformed Church Choir and members of Knox Presbyterian Church Choir of Milton. John DeCloe conductor, Dennis VanRavens organist, Pam Van Weelden pianist. Held at Faith CRC, 2265 Mountainside Dr., Burlington, at 7:30 p.m. Admission \$5.00. For info. call 681-2386.

Mar. 15 & 16 The First Chr. Ref. Church of Surrey, B.C., will celebrate its 25th anniversary as a congregation. Everyone is welcome. Van Hulsema evening, Kingston CRC, 8 p.m.

Mar. 20 30th Anniversary Dinner & Celebration at John Calvin Chr. School, Strathroy, Ont. For info. call Marg Bulk at (519) 264-2444.

Mar. 22 Organ recital by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., St. Catharines, Ont. at 8:15 p.m.

Mar. 28 Easter Concert by the Brampton Chr. Choral Society "Praise the Lord" directed by W. Hoekstra. Organist: Andre Knevel at 8 p.m. in the Second CRC, Steeles Ave., Brampton, Ont.

Apr. 4-12 Andre Knevel in concert, Second Annual Western Tour: Apr. 4: New Westminster, B.C.; Apr. 5: Abbotsford, B.C.; Apr. 7: Edmonton, Alta.; Apr. 8: Red Deer, Alta.; Apr. 11: Lethbridge, Alta.; Apr. 12: Calgary, Alta.

Apr. 4-6 25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, BC V0M 1A0. Phone: (604) 796-9143.

Apr. 5 All-Ontario Christian Male Chorus Festival at Covenant CRC, Parnell Rd., St. Catharines, Ont. Watch for further announcements!

Apr. 11 Back to God Hour Rally at 8 p.m., East CRC, Strathroy, Ont. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.

Apr. 12 Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, Brampton, Ont. For more information, contact CPJ (416) 979-2443.

Apr. 12 Back to God Hour Rally at 8 p.m., First CRC, St. Thomas, Ont. Combined choirs consisting of: Chr. Ref. Choir of Ingersoll; Shining Light of Aylmer; Bell Canto of London; Gospel Group Country Crusaders, under the direction of Neila Lawson. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.

Apr. 12 Concert by the St. Thomas Male Choir at 7:30 p.m. in Faith CRC, 2265 Mountainside Dr., Burlington, Ont. Admission \$5.00. For info. call 681-2386.

Apr. 13 Combined worship service in the Park St. United Church, Chatham, Ont., at 7:30 p.m. Music: Calvary Chr. Ref. Choir. Speaker: Juan Boonstra. Topic: Preaching the Love of God.

Apr. 18 Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, Strathroy, Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."

Apr. 25 Andre Knevel in Concert at 8 p.m., in the Immanuel Ref. Church, High St., London, Ont.

Apr. 25-27 25th Anniversary of the Kildonan CRC, Winnipeg, Man. For info. call Mrs. M. Wyenberg, 1109-1590 Henderson Hwy., Winnipeg, MB R2G 2B8.

Apr. 26 25th anniversary celebration of John Knox Memorial Christian School, Fruitland, Ont.

Apr. 26 25th celebration of the Ebenezer Chr. School, St. Thomas, Ont. Everyone is invited, at 7:30 p.m. at Parkside Collegiate, Sunset Dr., St. Thomas, Ont.

Apr. 26 Tour at the Ireland Estate in Burlington, Ont., on Guelph Line, south of Highway 5. Hours 2-4 p.m., 7-9 p.m. Entry \$2.00. For info. call (416) 689-6297.

May 2-4 The All-Ontario Young Adults Day Rally in Burlington including: Fri: sports night; Sat.: main speaker and workshops; Sun: worship service and lunch. For registration information contact Tina at (416) 522-3157.

May 17 Sarnia Christian School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., Sarnia, Ont.

Mar. 21-Apr. 5: The King's College Choir — Spring Tour 1986

Mar. 21: Emmanuel CRC, Calgary, Alta., 8 p.m.; **Mar. 23:** CRC, Langley, B.C., 10 a.m.; **Mar. 23:** CRC, Duncan, B.C., 7 p.m.; **Mar. 24:** Vancouver Chr. School, Vancouver, B.C., 2:30 p.m.; **Mar. 24:** CRC, Maple Ridge, B.C., 8 p.m.; **Mar. 25:** Fraser Valley Chr. High, 9:45 a.m.; **Mar. 25:** CRC, New Westminster, B.C., 8 p.m.; **Mar. 26:** Mennonite Educ. Inst., Abbotsford, B.C., 9:30 a.m.; **Mar. 26:** CRC, Chilliwack, B.C., 8 p.m.; **Apr. 5:** Central United Church, Edmonton, Alta., 8 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Mar. 7	Tues. Mar. 4	Wed. Feb. 26-8:30a.m.	Thurs. Feb. 27-8:30a.m.
Fri. Mar. 14	Tues. Mar. 11	Wed. Mar. 5-8:30a.m.	Thurs. Mar. 6-8:30a.m.
Fri. Mar. 21	Tues. Mar. 18	Wed. Mar. 12-8:30a.m.	Thurs. Mar. 13-8:30a.m.

The Kildonan Christian Reformed Church of Winnipeg, Manitoba, Canada will celebrate its 25th anniversary

on April 25 - 27, 1986

We invite all former members and friends to celebrate with us. For more information please contact:

Anniversary Committee
c/o Mrs. W. Wyenberg
1109 - 1590 Henderson Hwy., Winnipeg, Man.
Canada R2G 2B8

ATTENTION ONTARIO

If you were in Marquette, Michigan, in "1984" or in Waterloo, Ontario and Newport, Rhode Island in "1985" you'll remember this Christian Contemporary singing group.

We are proud to present
from
Grand Rapids, Michigan

"HOMeward Bound"

on

September 26, 27, 1986

There will be a Friday Night Concert and Saturday Night Concert. It is expected to be a time of good fun and fellowship. For more information please contact

Agnes Van Dyke
R.R.1, Atwood, ON N0G 1B0
or phone: (519) 356-9006
after 6:00 p.m.

"Hitherto the Lord has helped us."

With thanksgiving in our hearts to God,
the Board and Staff of:

Ebenezer Christian School St. Thomas, Ontario

invite former teachers, board members, students and friends to help celebrate our

Twenty-fifth Anniversary

We hope to hold our program of praise on
Saturday, April 26, 1986, D.V., at 7:30 p.m.
at Parkside Collegiate, Sunset Drive
St. Thomas

Refreshments will be served after the program.

L. Ron Hubbard's death confirmed by authorities

LOS ANGELES, Calif. (EP) — Authorities have confirmed the death of Church of Scientology founder L. Ron Hubbard. "We have verified fingerprints taken from the body," said San Luis Obispo County Sheriff-Coroner George Whiting. The coroner's report helps dispel rumors that Hubbard's death was a hoax. A hoax had been suggested by an attorney involved in litigation against Hubbard and the Church of Scientology.

Whiting said Hubbard died in the presence of a physician, and pronounced the case "closed." Blood samples provided by Hubbard's doctor were free of drugs, and there were no bruises or scars on the body, according to Whiting.

Hubbard, 74, died January 24 on his ranch near San Luis Obispo, California. His personal physician, Dr. Eugene Denk, said Hubbard had suffered a brain hemorrhage a few days before his death. Hubbard had not been seen in public for six years.

Hubbard's body was cremated and his remains scattered at sea, according to Scientology officials. Hubbard left tens of millions of dollars to the Church of Scientology.

Chess returns next week.

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Returns Fridays weekly May 9 to Oct. 3 and 17.

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RETURNS PRIOR TO SEP. 5

RETURNS SEP. 5 TO OCT. 17

March 25	519	519
April 1 to April 21	529	529
April 22 to May 31	539	539
June 1 to June 20	589	589
June 21 to July 4	666	629
July 5 to August 8	699	649
August 9 to August 22	666	649
August 23 to September 3	649	589
September 4 to October 3	NIA	589

Must be booked by Feb. 28, 1986 and at least 21 days prior to departure.

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Dutch



Als je 't mij vraagt...

Syrt Wolters

Ik kan u vast niet wijsmaken dat deze vraag mij onlangs gesteld is. Iemand die mij voldoende kent weet wel dat ik geloof in "een eeuwig leven." Nee, die vraag werd me niet persoonlijk gesteld, maar ik was er bij toen die vraag besproken werd. In een kapperszaak hoor je van alles.

Voor dat ik ging emigreren had ik een kapsalon in Enschede, een rijvere textiel industiestad. Als je op een bepaald punt van de stad was kon je 53 van die lange hoge schoorsteenpijpen tellen. "Smokestacks" worden ze hier genoemd. Enschede telde verscheidene textiel-millionaires. Onder mijn klanten had ik een goed aantal van die gasten.

Het is al jaren geleden. Het was nog in de tijd dat de mannen elke dag of om de andere dag naar de kapper gingen om zich te laten scheren. Veiligheidsscheermesjes en droogscheerapparaten waren er nog niet.

Twee contrasten

Nu had ik twee klanten die elke morgen samen kwamen om zich te laten opknappen bij de kapper. De één was een oude baas, een echte Twentenaar; hij had z'n vermogen in de textiel gemaakt; hij leefde nu stil en was in de zeventig. Die andere meneer was één van de notarissen in Enschede. Ze kwamen altijd samen wandelend. De notaris was een erg levendige man, van Franse afkomst. Nou, dat kon je goed aan hem merken; lawaaiiger als een bos stroo in vuur. Hij was wat jonger dan de eerste, maar toch niet zo gek veel.

Die Twentse fabrikant was de Overijsselse kalmte zelf. Als hij het met een hoofdknif af kon zeggen hij niets, en als hij wat zeggen moest zei hij geen drie woorden als hij het met twee af

kon. Kunt u zich voorstellen hoe die twee elke morgen naar het marktplein gingen naar de kapper? De één heftig gesticulerend en met veel gezwaai zijn grote hoed afnemend voor elke voorbijganger die hij op een of andere manier kende, tegelijk een erg levendig gesprek gaande houdend met zijn kalme vriend de textielman.

Een dringende vraag

Als ze eenmaal in de kapsalon waren ging het gesprek gewoon verder, voornamelijk enerzijds. Op een keer hadden ze beiden plaats genomen in de scheerstoel en werden ze tegelijk bediend. Ik had de textielman en één van mijn assistenten de notaris. Toen ineens vroeg de notaris aan z'n vriend: "Zeg, vertel me eens — gelooft u in een hiernamaals?" En toen hij niet direct antwoord kreeg, drong hij aan met te zeggen: "Of hebt u daar geen gedachten over?"

Ik was wel benieuwd wat meneer Ter Kuile als antwoord zou geven op de vraag van notaris Lammeree. In mijn boek stonden ze bekend als 'vrijzinnig,' waarschijnlijk nog wel lid van een kerk, maar ze bekeken de binnenkant maar heel weinig. Nou, z'n antwoord was kort: "Nee." Maar ja, daar was de notaris niet mee tevreden. Dus de reactie was ongeveer als volgt: "Zo u gelooft dus niet in het hiernamaals. Ik neem aan dat u daar gegronde redenen voor hebt om zoets met een kort 'nee' af te doen. Tenslotte staat u bekend als een erg belezen man en ik kan me niet voorstellen, dat een man als u een belangrijke vraag als deze zonder nadenken af kan doen. Mag ik u vragen wat u tot dat antwoord gebracht heeft?

Zelf ben ik geneigd te

geloven dat er wèl een hiernamaals is; in mijn ambt als notaris heb ik bij veel sterfbedden gezeten en soms kon ik toch niet loochenen dat sommige mensen vlak voor hun heengaan duidelijk blijk gaven dat ze iets 'zagen.' Wat dunkt u daarvan?"

De reden voor zijn ongelooft

Het enige antwoord wat hij gaf was een echt typisch Twentse uitdrukking, die men gebruikt als men niets gelooft van een verhaal. Hij zei: "Dach ie?" (In behoorlijk nederlands: Geloof je dat nu echt?) Waarop

de notaris met al zijn levendige welsprekendheid een reeks bewijzen aanvoerde ontleend aan zijn ervaringen aan sterfbedden. "En wat zegt u daar dan van?" Waarop weer een echte Twentse korte reactie van ongelooft: "It zal wel." In die twee woorden waren uitgedrukt zijn totaal ongelooft in de ervaringen van die stervenden.

Maar hij vervolgde: (en toen ging hij een verhaal afsteken zo lang als ik nog nooit van hem gehoord had). "Heb ie 'tol Heupink wel 'ekend? Toen hie op starven lag, vreug zien vrouw of ze de dominee ok mos

roep'n. Nee, zei 't ol' Heupink. Hie geleufd' niet in het hiernamaals. En, Heupink zei: As 't wat is, dan za'k oe bod doon" (Als er wat is zal ik een boodschap sturen).

En na een stilte, zei Ter Kuile: "Hie hef nooit bod do'n." (Hij heeft nooit een boodschap gestuurd.) En toen, weer na enige stilte: "En 't ol Heupink was een betrouwbaar man!"

Van ervaringen in een kapperszaak gesproken.

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, B.C.

Gecamoufleerde burgers (7)

Begin van het einde

Ed Vanderkloet

Taroetoeng is een klein bergstadje vlak boven het mooie Silindoengdal waar de beroemde Duitse zendeling Nommensen 90 jaar eerder het Batakland was binnengetrokken. Nommenen werd de apostel van de Bataks. Deze heidense stammen die verschillende zendelingen vermoord en opgegeten hadden, werden gewonnen voor Koning Jezus. Negentig procent van de bevolking is Christen.

Onder de benden die het binnenland onveilig maakten bevonden zich dan ook weinig Batakkers. Ze stonden onder leiding van een paar Japanse deserteurs en bestonden hoofdzakelijk uit fanatieke Atjehers en Minangkabauers. In het woeste berggebied waren ze moeilijk te vangen, ofschoon onze infanterie hen doorlopend achtervolgde.

De konvoien konden eigenlijk weinig tegen hen

beginnen, omdat je nooit wist waar het vijandelijke vuur vandaan kwam. Maar op één tocht brachten we hen een klap toe waar ze nooit overheen zijn gekomen.



Lichtkogels wezen de weg

Terwijl de zon bloedrood opging over het Silindoengdal maakte ons konvooi zich gereed voor een rit naar Sibolga. Nog maar nauwelijks buiten Taroetoeng begon het lieve leven al. Wat nog nooit eerder was gebeurd overkwam ons dit keer. Halverwege de reis werden we plotseling met handgranaten bekogeld die onze vijanden van de hoge tjots (overhangende rotsen) naar beneden gooiden. Tegelijkertijd kregen we zwaar geweer- en mitrailleuvuur.

In de wagen vlak achter ons werd de chauffeur getroffen en verloor zijn greep op het stuur. Zijn mederijder was Jan Haverkamp, een veteraan die zojuist uit Java was

overgeplaatst en voor het eerst de "dodenrit" (zoals de weg genoemd werd) meemaakte. De stuurloze truck slingerde hevig over de nauwe bergweg en dreigde tegen een bergwand te botsen. Met bewonderenswaardige tegenwoordigheid van geest wist Haverkamp de gewonde chauffeur weg te trekken en zelf het stuur over te nemen. Dit keer maakten de heren in



de bergen een fatale vergissing. Ze schoten van een berghelling met lichtspoor ammunisie uit een Japanse mitraillleur. Het was een eigenaardige gewaarwording, want de lichtende kogels (tussen elk lichtspoor patroon zaten vijf gewone) leken heel langzaam op ons af te komen totdat ze vlakbij waren en met geweldige snelheid insloegen vlak naast ons voertuig.

Ik was niet de enige die dit gezien had. Onmiddellijk werd het bevel tot stoppen gegeven. Wij zochten dekking in een greppel tegen de bergwand en de jongens van de pantserafdeling stelden vliegensvlug twee mortieren op de weg op. In ijlttempo slingerden ze vijftig mortiergranaten naar de plaats waar het lichtspoor vandaan gekomen was aan de overkant van het ravijn.

We zetten onze tocht voort en bereikten veilig Sibolga. De gewonde chauffeur had een longschot maar hij overleefde het gelukkig.

Kort daarna hoorden we van de inlichtingendienst dat het mortiervuur aan 33 pelopors het leven had gekost, een getal dat na de wapenstilstand door de vijand zelf bevestigd werd.

Een pokken vrede

Die wapenstilstand kwam in het najaar van 1949. De oorlog was eindelijk over. Kleine groepjes republikeinen (onder de Jappen) trokken Sibolga binnen, maar van verbroedering was geen sprake. Het was een haveloos en

NEERLANDERS STEM RPF

Reformatorische Politieke Federatie

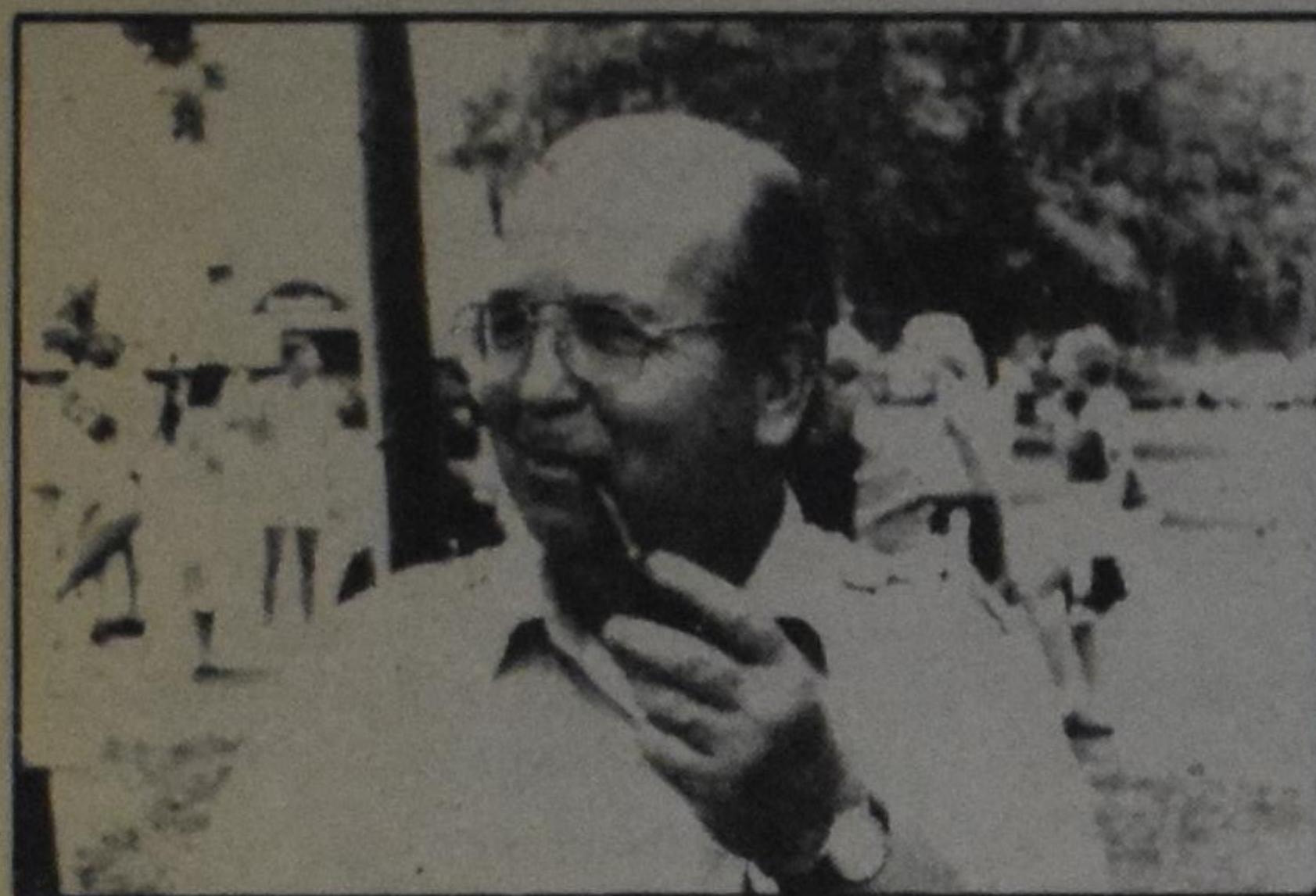
De RPF gaat in haar politiek handelen ervan uit, dat de Bijbel heilzame normen en waarden aangeeft voor de mens en samenleving. De Bijbelse boodschap is niet alleen voedsel voor het hart, maar geeft ook concrete antwoorden voor de problemen in onze samenleving.

HELP DE RPF DIE ANTWOORDEN TE GEVEN, TOT EER VAN GOD.
Opdat het ons welga.

Laat u registreren!!!! voor D.V. 24 maart a.s.
Steun de RPF bij de stembus op 21 mei 1986.

RPF, Postbus 302, 8070 AH
Nunspeet, Holland

stem lyft 9



Herman de Jong
Tot aan de Tweede Wereld Oorlog reed er tussen Winschoten en Ter Apel een stoomtram. Ze werd "Olle Grietje" genoemd, want ze kon niet zo goed uit de voeten komen. Rustig rolde ze door het vredige Westerwoldse landschap. Je kon in "Olle Grietje" goed mediteren, vooral omdat je vaak een coupé voor jezelf had.

Nu rijdt er tussen die twee

ondervoed gezelschap dat door de bevolking geschuwden werd als de pest.

Dat was maar goed ook want ze brachten de pokken mee. Deze vreselijke ziekte die al jaren voor de oorlog in Indië was uitgeroeid, stak eensklaps de kop weer op. Voor mij persoonlijk was dit slecht nieuws. We waren allemaal ingeënt vlak voor ons vertrek uit Holland, maar terwijl veel van mijn kameraden doodziek over de reling hingen in de Golf Van Biscaye vanwege de zeeziekte en de reactie op de inenting, was ik zo gezond als een vis. Het pokkenvaccine had bij mij niet gewerkt.

Zodra de ziekte in Sibolga uitbrak haastte ik mij naar het militaire hospitaal en deed mijn verhaal aan de dokter.

Hij schold me uit voor grote stommeling en gaf me een extra dosis vaccine. Maar ik ben zeker immuun voor dat spul want, ofschoon de reactie positief was, werd ik er nauwelijks ziek van.

Voor mijn onschabare diensten verricht aan koningin en vaderland werd ik bevorderd tot sergeant-majoor. Aan mijn kameraden ontlokte dit de sarcastische opmerking dat ik waarschijnlijk Bandoeng omgekocht had met steekpenningen die ik stiekum van hun loon had afgetrokken. Ik schold hen uit voor ondankbare honden.

Moraal verdween

In november kregen we de opdracht Sibolga en het hele gebied van Tapanoeli te ontruimen en ons terug te trekken op Siantar. We hadden bijna acht maanden in Sibolga doorgemaakt en waren blij dat broeiheide gat vaarwel te zeggen. De Chinese zakenlui trakteerden ons op een geweldig afscheidsfeest met een overvloed van eten en drinken.

Eenmaal terug in Siantar was de "esprit de corps" eruit. Bijna de helft van onze afdeling bestond uit jongens die al drie

plaatsen een Gado bus. Het snelt over de nieuwe verkeerswegen. Het schoot stil om Westerwolders aan boord te hijsen. In een Gado bus krijgt men minder kans te mediteren

Waarom zou men eigenlijk mediteren? Waarom zou je er de tijd voor nemen je geheel en al te concentreren op de Heer?

Is het niet veel beter samen met vrouw en kinderen elke dag een godsdienst-oefening te houden? Is het niet beter om gedurende je werk pauzes en bijvoorbeeld na de dagmaaltijden er een paar minuten tussen uit te nemen? Is de hele dag niet een dag des Heren, een "Kingdom Day"? Al deze dingen zijn aan te bevelen, maar mensen die elke dag een "stille omgang met God" periode opzij gezet hebben, weten dat door deze krachtbron het "samen de Heer dienen" meer tot zijn recht komt.

Het leven van vandaag is als

een voortsnellende Gado bus. We gieren om de bochten, vaak niet eens wetende wat er achter zo'n scherpe bocht ligt. We snellen van het één mooie dorp naar het andere en tikken zo de reisduur af. Wat tussen die dorpen ligt is van minder belang. Daarbij komt nog dat familieleden zich op verschillende tijden aan boord hijsen ...

Daarom ... het is goed om een klein gedeelte van de dag bij de Heer door te brengen. En dat is waarlijk geen overblijfsel van het nu bijna verdwenen R.K. kloosterleven. Er zijn Bijbelse gegevens voor. Denk aan David, Daniël en de Here Jezus. Krachtfiguren waren het! Wat was hun geheim? Er bestond een intieme verhouding tussen hen en God. Ze namen er de tijd voor om dat unieke geloofsverband elke dag te versterken.

Jezus, waarvan je toch zou zeggen dat Hij die stille stonden niet nodig had, trok zich na een drukke dag waarin hem op alle mogelijke manieren kracht werd onttrokken, terug in de bergen om dichter bij zijn Vader te zijn! Nee hoor, mediteren is echt geen zaakje van Buddisten en Protestantse "nieuwlichters," zegt mijn schoonzoon Wim.

Wim verkoos de basement en de vroege morgen als plaats en tijd om te mediteren. Marietje

doet het als de schoolbus 's morgens wegrijdt. Zij zit aan de keukentafel. Wim neemt er een half-uur voor en Marietje vijftien minuten. Marietje is iets meer extrovert dan Wim. Kan moeilijk zo lang stilzitten. Bij het lezen van de meditatie betrapt ze zich er op, dat ze de dag al aan het indelen is. Toch blijft ze het volhouden. Want, net als bij Wim, is deze tijd haar lief geworden.

Wim zegt: "Als je mediteert is het heel belangrijk een rooster te volgen. Er moet lijn in zitten. En deze roosters zijn verkrijgbaar, ofschoon ze niet allemaal worden aangekondigd als meditatie-roosters. Je kunt bijvoorbeeld *Daylight* van Andrew Kuyvenhoven gebruiken, of *Space for God* door Don Postema. Dit jaar gebruik ik een boekje van een Rooms-Katholieke geestelijke."

Wim ziet dat ik mijn neus een beetje optrek en hij begint te lachen. "Vader," zegt hij, "Wat bent u toch een doorgewinterde Calvinist. Vindt u dat nu niet mooi dat er zo'n verscheidenheid van meditatie-bronnen is? Natuurlijk, hier en daar worden de accenten anders gelegd, maar daar wordt een goed Reformatisch-onderlegd persoon toch niet door beïnvloed? Er staan dingen in dat boekje van die R.K. geestelijke waarvan ik zou

Vervolg op pagina 20 ...



Spotprent uit de Indonesische tijd

Tante: "Ken je die achterkant niet nog wat instullepe?"
Neut: "En me foorkant dan? Hou jij je neus maar binnenboort, daar heb je dagwerrek an."

jaar in Indië waren en naar huis wilden. Had de legerleiding nu maar een vaste datum van vertrek gesteld dan was alles nog goed gekomen. Maar die datum werd keer op keer uitgesteld. Het moreel zowel als de moraal gingen met sprongen omlaag en zelfs luitenant Dickhoff kon het oude enthousiasme er niet langer in houden. Sommige van de jongens bezochten haast dagelijks de omliggende kampongs waar vrouwen van minder allooi hun diensten aanboden. Toen eindelijk voor de oudste groep het bevrijdende bericht kwam, dat ze naar huis gingen moesten er

verschillenden in het ziekenhuis achterblijven met geslachtsziekten.

We verbonden nog zo'n drie maanden in Siantar en werden toen teruggetrokken op Medan. L.T.D. 720 werd ontbonden en we werden ingedeeld bij de hoofdafdeling. Wat ik daar precies heb uitgevoerd kan ik me niet meer herinneren. Behalve dat ik ziek werd. Hevige koorts om de andere dag. De dokter bevestigde wat ik zelf ook al geconstateerd had. "Je hebt malaria," zei hij.

Ed Vanderkloet woont in Rexdale, Ontario.

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Books/Dutch

Theology

Good introduction to incarnation debate

The Person of Christ: A Biblical and Historical Analysis of the Incarnation by David F. Wells. Illinois: Crossway Books, 1984. Paperback, 205 pp., \$7.95.
Reviewed by John Valk.

The question posed by Jesus 2,000 years ago, "and who do you say that I am," has not stopped being asked. Nor have the responses ceased to be varied since it was first posed. David Wells has attempted to summarize some of the famous historical debates which have arisen since the days of the Early Church regarding the Incarnation. His new book is one of the series *Foundations*

for Faith: An Introduction to Christian Doctrine.

He divides his book into three parts: Biblical Foundations, Historical Development and Modern Interpretation. In the first part he examines the biblical framework on which he states an orthodox Christology must be based. He discusses the Jesus of the Gospels, and the Christ presented in the Apostolic letters. In the second part he examines the historical development of the crucial debates, from the Patristic Age through the Medieval period to the Reformation. In the third part he looks at the modern period: the effects of the

Enlightenment on Christology and the turmoil of the present century.

Wells states that there exists two orthodoxies: "right opinion" in respect to the biblical material, and the formulation of "right opinion" in the light of current challenges and prevailing norms. According to him the latter has obsolescence built into it because it often concerns itself with specific contexts, theological interests and cultural norms. It is reminiscent of Roman Catholicism and Liberal Protestantism. In their different ways they have identified biblical orthodoxy

with the experimental or ecclesiastical. The result has been that the former orthodoxy disappeared into the latter.

On the other hand, however, the former orthodoxy has tended to absorb itself in biblical orthodoxy and overlooked the importance of contemporary formulation of the meaning of this orthodoxy. Wells concludes by outlining four principles on which he feels a satisfactory Christology must be based.

Wells intends his book primarily for college students. He presents short analysis of the numerous historical debates, helpful for a quick overview. However, the

disadvantage is that he short-changes certain very complex theological issues, thereby leaving the novice reader somewhat baffled on occasion. This is offset only partially by his "case studies," examinations of two opposing theological viewpoints in each of the historical periods mentioned.

The Person of Christ is a good introduction to the primary debates from an orthodox perspective. It is limited only by the ambitiousness of the project.

Van Halsema

... vervolg van pagina 19.
willen zeggen: tja, dat wordt in mijn eigen kerk wel wat te zeer onderbenadrukt"

Ik zal hem maar weer gelijk geven. Ik vraag Wim hoe hij mediteert daar 's morgens naast de kachel. Wim bidt na het lezen van een Bijbelgedeelte. Hij bidt zoals wij allen hebben leren bidden. Toch is er verschil. Wim zegt

niet direct 'Amen'! Met gesloten ogen, heel stil, wacht hij er op of God tot hem zal spreken! Want als een kind vader iets vraagt, zal dan de vader geen antwoord geven? Stilte na het gebed. Wachten op God's antwoord op je leven. God de kans geven om de leidsels in handen te nemen.

Ik laat schoonzoon Wim nog maar weer eens aan het woord. "Ik heb deze wijze van bidden van Marietje geleerd, Vader. Ze vertelde me dat U haar

vroeger daarop geattendeerd had. U had iets gelezen over de Hernhutters die zo bidden. Nu, Marietje heeft sindsdien altijd op deze manier gebeden."

Ik kan me dat nog goed herinneren. Vreemd, dat één van mijn kinderen nu nog zo bidt, terwijl ik zelf het al jaren geleden opgaf. Marietje moet toen gedacht hebben: "Vader zegt het, dus het zal wel goed wezen!" Voor mij, met mijn vaste Gereformeerde levensgewoontes, was het: ga ik

nu mystiek niet een beetje buiten mijn boekje?

Deze stilte na het persoonlijk gebed vormt het centrale van Wim's mediteren. Het is zo'n intiem iets, dat Wim er moeilijk over praat. Zo zitten we stiljetjes in ons bootje te vissen. Maar als we naar huis rijden, zegt Wim: "Als ik op reis ben, Vader, kan ik heel erg naar Marietje verlangen. Maar ik kan haar zelfs van verre liefhebben, door haar gestalte voor me te zien. Ik kan tegen die hersenschim (laat Marietje het niet horen) zeggen: 'Ik heb je zo lief.' "

"Maar hoe stel ik me God voor? Op welk heilig wezen richt ik mijn liefde? Ik denk, Vader, dat God ons daarin helpt. Hij gaf ons zijn Zoon Jezus die eens op dezelfde aarde liep dan ik. In mijn stille omgang met God kan ik me Jezus voor ogen halen.

Ik kan aan hem denken als een wezenlijk iemand. Ik kan hem zien liggen in het kribje. Ik kan hem zien gaan door de korenvelden met zijn discipelen. Ik zie Hem het duidelijkst als ik Hem aan het kruis zie hangen. Het is Jezus die tot mij komt als ik daar zo stiljetjes in de basement zit. Als wij God benaderen door zijn Zoon in ons gebed — hij is toch onze Middelaar? — zal de Vader ons dan niet benaderen door zijn Zoon? Ik weet nu wat sommige Canadezen bedoelen

als ze het hebben over hun "personal Saviour."

Nu zou U kunnen denken dat Wim zich met zijn Jezus ietwat van de wereld afzondert. Dat is echter niet het geval. Want, net als Kuyper, weet Wim dat Jezus op aarde kwam om alle dingen weer met zich te verzoenen, hetzij wat op aarde is, hetzij wat in de hemelen is. Wim weet dat alle dingen hun bestaan in Jezus hebben. En zo begint daar in Wim's basement, tijdens zijn stille omgang met de Heer, de strijd om het Koninkrijk des Heren te bevorderen.

En zo zal het gebeuren dat Wim nog wel wat jaartjes met zijn oud aluminium bootje blijft zitten. Het geld om een 18-voets zeilboot met slaapkajuit te kopen kan beter besteed worden. Want nog ligt de wereld in het duister, nog heeft de Koning van het Koninkrijk door zijn "kleine luyden" niet op alles beslag kunnen leggen "wat van Hem is."

Ik ben met pensioen. Ik heb nu de tijd om te mediteren. Ik wilde wel dat ik het altijd gedaan had. Kunnen we gemeenschappelijk voor de Heer aan de slag gaan, als we van onze persoonlijke omgang met God — Vader, Zoon, en Heilige Geest — een potje maken? Wat dacht U?

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